THE Methodist Woman

May, 1943

THE METHODIST WOMAN

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Ask Yourself

1. **The purpose of National Family Week.**
2. **Greatest hindrance to religious program is the inertia of religious people. Explain.**
3. **How is the Woman's Society of Christian Service aiding in higher education in China.**
4. **Statement of Mr. Braga of Brazil.**
5. **How can church women help in our settlement houses?**
6. **How many deaconesses serving under The Methodist Church?**
7. **No movement of greater significance throughout our mission fields.**
8. **Action taken to safeguard children and youth.**
9. **Recommendations of a Findings Committee.**
10. **Valuable as officers' workbook.**

The Methodist Woman

National Family Week

THOUSANDS of churches over the country will participate in the observance of Christian Family Week, held this year as a part of National Family Week, May 2-9, according to Dr. L. Foster Wood, secretary of the Committee on Marriage and the Home of the Federal Council of Churches.

Protestant, Catholic, and Jewish groups are putting on parallel programs, and the Office of Civilian Defense, the Children's Bureau, and state and local defense councils will co-operate with church groups in planning community-wide features for the week.

The sponsoring religious communions and co-operating government agencies have joined in formulating the following statement regarding National Family Week:

"The purpose of National Family Week is the spiritual strengthening of family life to meet successfully the wartime and postwar conditions which tend to menace and disrupt families. The disturbances of family life growing out of war conditions tend to menace and disrupt families and constitute an emergency which requires the attention and concerted action of religious and all constructive community forces. National Family Week is designed to focus public attention upon the necessity of emergency measures for the conservation of family life in such a time. The observance was initiated and is sponsored jointly by representatives of the various religious communions. The United States Office of Civilian Defense is co-operating with the sponsoring groups in bringing to bear upon the program the resources and facilities of those federal agencies concerned with family life and welfare.

"Family Week emphasizes the spiritual foundations of the family; the place of religion in establishing and maintaining the home and in fulfilling family life; the right of every child to spiritual nurture; the interdependence of home and church or synagogue as they seek common values and share in the responsibilities of religious education. The resources of religious faith and practices must be mobilized to enable families to meet the anxieties, privations, separations, and bereavements of war.

"General public attention is directed to the basic place of the family in a democratic society. The concern of the whole community must be aroused to conserve and improve family life as the best training ground for responsible democratic citizenship. Each community must be led to face its responsibility for providing a wholesome, healthful home environment for all its members. The responsible constructive forces of the community must be brought face to face with a rising tide of juvenile delinquency due to disrupted home conditions, with the neglect of children because of employment of mothers, with the hazards to home life involved in the temporary or congested housing of families in defense or camp communities. Provision must be made for children who are without adequate parental care, for youth without guidance, for homes without security, for familes without a decent place in which to live. The community must accept responsibility for providing adequate facilities for health, education, and recreation.

"Community-wide observances will include the participation, along with the religious forces, of Civilian Defense Councils, schools, civic and social agencies, libraries, clubs, and other organizations. Proclamations, news stories, feature articles, radio programs, and exhibits will focus attention upon the need to strengthen family life."

Methodist women are studying one phase of this problem in their May meeting as they consider the safeguards which need to be thrown around childhood during these days of the breakdown of child-labor laws.

Methodist women are giving in order that institutions for children may be strengthened in this country. Our homes for children, our settlement programs, all contribute to this end of protecting childhood and bringing into the life of the child a sense of security and protection.

Methodist women are concerned also that homes around the world are strengthened. We are thinking in global terms today and the exploitation of childhood anywhere affects us here in our country. Missionaries around the world have done perhaps more than any other world agency to lift the standards of family life by lifting the standards of health, education, and spiritual literacy.

The idea of the observance of a special day honoring mothers has now grown to become a week, when we recognize the Christian Family of the nation and the world. Larger horizons face us. Let us go forth to meet them.

Hannah, the Unfaltering Mother

By Mrs. S. W. Rosenberger

"And when the Lord had heard and answered her prayer, she called her son Samuel, saying, Because I have asked him of Jehovah. And when the child was weaned, she took this son of her heart up to the house of the Lord as long as he should live." (I Samuel 1:28.) And we read, "the child Samuel grew, and increased in favor both with the Lord, and also with men."

This is our Mother's Day meditation for 1943, a Mother's Day which finds mothers all over the world with broken hearts and troubled minds—Rachel weeping for her children, and she would not be comforted because they were not.

Theodore Roosevelt some years ago wrote this statement: "When all is said, it is the mother, and the mother only, who is a better citizen than any other person in the country. The successful mother, the mother who does her part in rearing and training aright the boys and girls who are to be the men and women of the next generation, is of greater use to the community, and occupies, if she would only realize it, a more honorable as well as a more important position than any man in it. The mother is the one supreme asset of national life; she is more important by far than the successful statesman, or businessman, or artist, or scientist."

What then, mothers of today, shall we do with this responsibility? Do we measure up?

"*And the child Samuel grew*"—physical growth. Much of our emphasis in child training in the past decade has been upon the physical well being of our children. Child welfare today occupies a large place in our thinking because American mothers have demanded it. The modern mother has demanded and secured gymnasia in our schools, playgrounds, and swimming pools in our towns and cities which are filled all summer with happy children who are building strong, healthy bodies. We have baby clinics, school dentists, and public-health nurses; we have welfare organizations that give largely of their funds that the underprivileged child need not be without proper medical care.

"*And the child grew in favor with men.*" In the days of the early colonists each family was a unit, one for all and all for each. The first concern of the family was to produce enough food to supply their daily needs, also enough clothing to keep them warm and protected from the elements. They were forced to find their recreation just where they were, and so the family became very closely knit together. But as the years rolled on family life began to have a larger outlet. Folks began to have more leisure to follow their own bent. Family life began to disintegrate. In our present day the beautiful old line, "What is home without a mother?" has almost gone into the discard, for mother is gone here, hither, and yon much of the time.

Night clubs and road houses sprang into being with many attendant evils. Many mothers striving to gain a foothold in the social world began serving cocktails at all their parties, regardless of the effect it might have upon their young people. Dr. Charles Mayo, Sr., is responsible for the statement "that one out of every four young persons who take their first cocktail will become an habitual drunkard." If that statement is true then America will soon become a nation of drunkards.

What of the cultural arts? Painting, sculpture, drama, literature were once the handmaids of religion. Today these arts have become thoroughly secularized and religion, as such, has dropped almost completely out of the reckoning of our contemporary artists and writers. The drama had its beginning under the sanction of the church, the great Bible stories being enacted before the doors of the great cathedrals, but soon the world crept in, the plays degenerated until the church forbade their people even to witness them. Who will stand up today and say that our modern drama is pure and undefiled? No one can read the popular books of fiction without admitting that the religious influence of our present-day writing is almost nil.

I think we can well say to Hannah that the modern mother has tried to expose her sons to all the arts and social graces that he might "grow in favor with man."

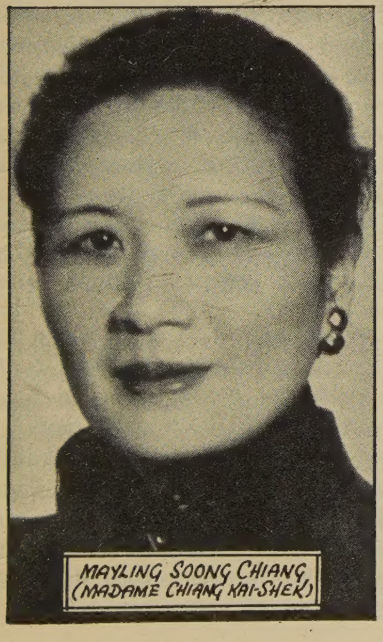
"*And the child increased in favor with the Lord.*" Any person who is at all acquainted with world conditions knows that religion has against it at this time more opposition than at any time in the history of the church. Today there are great national and ideological combinations co-operating to obstruct its progress and to destroy its institutions. This opposition to religion is not mere resistance but an aggressive effort to erase it from the minds of men. But the greatest hindrance to the religious program is the inertia of religious people. We must again believe and teach that religion is the most important thing in the world. Faith, hope, and charity transcend all earthly wisdom. Love thy neighbor embraces all laws—

incidentally all wars. In our modern trends we have reduced God, once the Almighty One, to a secondary place. We must once more give him his rightful place in the world—the pre-eminent One. He must be God of all, or he is not God at all. Have we thus taught our children, mothers of today? In this chaotic and turbulent year of our Lord, 1943, have we so taught our sons that they have the Word hidden in their hearts, so that it is "a lamp unto their feet and a light unto their pathway." Is the family altar established in our homes and do our children hear our voice calling upon our God in their behalf? Have we so taught and guided them by precept and example that they can say, "I *know* in whom I have believed?"

Hannah gave her son unto the Lord for as long as he should live. Mothers of today, this also is our glorious privilege! May we reconsecrate our lives to the task of Christian motherhood, taking as our watchword, "God forbid that I should know anything among you but Jesus Christ and him crucified."

Methodist Women Honor Madame Chiang Kai-shek

In the recent meetings of the Executive Committee of the Woman's Division of Christian Service a fellowship luncheon between the Woman's Division of Christian Service and the Columbus District Woman's Society of Christian Service was held at the Seneca Hotel. At this luncheon a fund was started to make Madame Chiang an honorary life patron of the Woman's Division of Christian Service. For this, the highest honor which can be bestowed by the society, Madame Chiang will receive the symbolic emblem, a delicate gold pin which has a cross of pearls. The members of the Executive Committee of the Woman's Division of Christian Service, officers of the District Woman's Society of Christian Service, and members of the standing committees of the Wesleyan Service Guild participated in this offering. It was the feeling of the committee making plans for the offering that this project should be carried down to the conferences and to the Wesleyan Service Guild committees and to the other members of the Woman's Division of Christian Service, giving these an opportunity to make a small offering so that this honor bestowed on Madame Chiang might be shared by all Methodist women. Letters have therefore gone to conference officials under the signature of Mrs. J. D. Bragg, President of the Woman's Division of Christian Service, describing the project and giving an opportunity for the conferences to share in it. Solicitation of the membership at large will not be made, since this membership is $300 and practically half of it is now in the hands of the treasurer. An oversubscription of the fund will go into some China relief project.



This Certifies that

Madame Chiang Kai-Shek

is constituted an

Honorary Life Patron

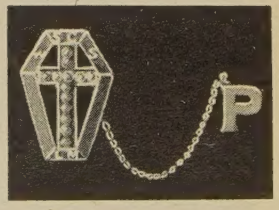
of the

Woman's Society of Christian Service
The Methodist Church

_____ PRESIDENT _____ TREASURER

MARCH 16, 1943

The Certificate



The Life Patron Pin

"Now is the Time to Start It"

By Sallie Lou MacKinnon

(A Story of Student Interest in Christianity Today in China)

Bishop Chen recently held a series of meetings in the large gymnasium on the campus of the universities in Chengtu. Although it was test week, from three to five thousand students heard him every night for a week. Each day he had individual conferences with the students. One missionary wrote: "His message was so simple, but always convincing. He knows the student mind and their problems as no one else out here does. We as Methodists are prone to feel we need more of his time for administration, and we do, but he is too badly needed for the student leadership that he and he only can give just now."

One of our missionaries appointed to the University of Nanking has written of two groups of students with whom she meets weekly at their request for discussion of religion: "Classes are larger this term. My classes afford many opportunities to help students in their English and in many other ways. Besides these contacts I have two religious groups that meet weekly. Near the beginning of the term some of the students who were in my Bible study group last spring asked to have a group this term. They came and brought their friends until now we have about twelve. Others have asked to join, but we cannot find a time when it is convenient for everyone. We meet at one in the afternoon in order to accommodate the largest number. Most of these students are non-Christians, eager to learn more about Christianity. All they have heard about it is something someone told them, and that something usually they did not believe. We have been discussing the question of God; why we can reasonably believe in a God; what he is like and what he expects of us. The experience of preparing for these discussions and facing the many questions they have has certainly done a great deal to clarify my own thinking, and it has deepened my own experience of God as I have prayed so earnestly that he might win some of these students through me. I believe they are truly seeking and I cannot doubt that they will find God. These are only a few of many who are hungry for spiritual food. Sometimes I should like to be quintuplets if that would make it possible for me to help more of them." Her other group is of Christian students seeking a deeper experience of God.

In the Westward trek of the colleges in China, books as well as students take to the road

Retreats are often held over week-ends when Christian teachers and students seek some quiet place for a period of corporate prayer and meditation. A group from the West China Union Theological College recently held such a retreat in a large Buddhist temple beautifully situated. The subject about which their thinking centered was a Postwar Program for Our Christian Churches and Schools. The letter telling of it said, "It's a big subject and a mighty task, and now is the time to start it."

Students are showing their interest in religion by working in rural centers and in the Woman's Society of Christian Service. Some are doing this in order to serve. Others who are seeking knowledge concerning Christianity have frankly said they have chosen this work to try to discover whether or not Christianity has reality and is the religion for China. In the rural centers students are working alongside the country people in a way which is significant for the development and

strengthening of democracy among the people of China. These students are discovering new ways of co-operation, of reconstruction and rehabilitation. Missionaries, Chinese professors, and the students are showing a sustained heroism that is rare as they go forward with their studies and discoveries under war conditions, with meager equipment, and in many cases without sufficient food.

In Szechwan Province, which in many respects has not had a trained leadership for religious work, there is a growing realization of the desperate need for an educated leadership and of what such leadership may mean for the spiritual growth of the church. West China Union Theological College has this year sixty-five students, ten of whom are in the graduate department of Nanking Seminary. There are twenty-one girls enrolled in the college department, six of these are Methodist. But this autumn the college was able to accept only one additional woman student on account of the financial situation. Two thousand dollars in Chinese currency is required for the support of one student. The missionary who wrote of this said that in face of our great difficulties here in America, and the heart-breaking problems which we are meeting, she was reluctant to write, but thought that we here should realize the urgent wartime emergency in regard to Christian leadership.

The adequate meeting of the present student response to Christianity is the best postwar planning for China that I know; the failure to meet it can cripple the future church to a degree that will be tragic. Of China's 450,000,000 only about 3,800,000 are Christians, but in the leadership of the government approximately 70 per cent are Christian or received education in Christian schools. In no country in the world do the total Christian forces have such a large proportion of their number in leadership. This is due in large part to the quality of education which has been done by the missionary forces in China. In the postwar world education may be increasingly conducted by government and the rare opportunity which Christians have had in China through educational work will not continue. It is therefore highly important that we enter fully the avenue of opportunity offered us in the present student situation. Many of these students will return to their homes in the East or the North for building China anew in these regions. Will they help to build a Christian China?

How is the Woman's Society of Christian Service aiding in higher education in China? We have today in Hwa Nan College, in Fukien Province, five missionaries and guarantee three other salaries until missionaries can be secured. We also make a grant to the work budget of $10,410 a year. In West China we co-operate in West China University and Woman's College, West China Union Theological College, Ginling College, Yenching University, Cheeloo University, and the University of Nanking, with an annual appropriation of $10,350 and the allocation of four missionaries. From Cheeloo University in Tsinan, and the Woman's Christian Medical College in Shanghai we have no current news. Through the East Asia Committee of the Foreign Missions Conference we are helping to support an interdenominational work of student evangelism among government college students, a work which is having results that were undreamed of six years ago. Our rural workers are leading students in their experiments in rural communities. We are also making some contribution to a literature program which touches students.

The end of a long journey: arrival on the Chengtu plain in China's trek to the West

For regular gifts from loyal supporters, for the daily unsung heroism of missionaries and Chinese professors and students which make possible the work being done in this crucial moment, the whole Woman's Society of Christian Service can be grateful we can have a rightful sense of participation in one of the far-reaching opportunities of Christian history. Measured against the greatness of opportunity our contribution is startlingly small. To subtract from any other part of our work at home or abroad in order to give more adequately here is out of the question. Can we not increase the total giving of the Woman's Society of Christian Service that we can share with these earnest-seeking students, the future leaders of China, the Lord whom we worship and who alone can meet the need of China?

Protestant Missions in Latin America

By Miss Elizabeth Lee

All those interested in the struggle for religious liberty, which at present particularly concerns Latin America, should read the article by Dr. Henry P. Van Dusen, entitled "Freedom of Religion," in the January 11, 1943, issue of *Christianity and Crisis.** In a speech at Riverside Church, on January 27, Mr. Nelson Rockerfeller, Co-ordinator of Inter-American Affairs, disassociated governments of the Americas from participation in this particular question of religious liberty, saying that it came not out of Latin America but originated in the United States.

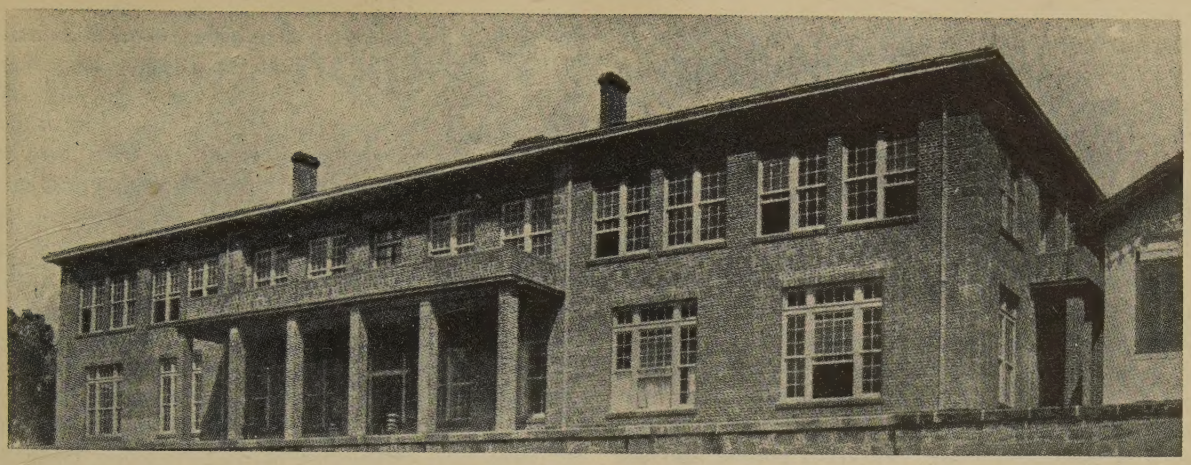
The Catholic propaganda claiming that Protestant missionaries are a detriment to the Good Neighbor Policy continues. Among the latest statements made by John W. White was the claim that already Latin-American governments are closing their doors to Protestant missionaries. In refutation we cite certain facts. At the time, Miss Mary Sue Brown, after days of waiting for a plane in Miami, made her sudden departure for Brazil, it was not known what had brought this about. Letters from Rio soon disclosed the fact that her going was made possible when Dr. Hugh Tucker took her case to Dr. Oswaldo Aranha, Foreign Minister of Brazil, who personally got in touch with Pan American Airways in Miami and asked that this Protestant missionary be put on a plane. At this writing five missionaries of the Woman's Division are enroute to three countries in South America, their passports having been properly visaed by said governments. In reply to questions from the Committee on Co-operation in Latin America to Consul Generals of Argentina and Brazil in New York City, these officials stated that they had received no instructions prohibiting entry of Protestant missionaries into these countries.

The attitude toward Protestantism in Latin America may be illustrated by several recent happenings. In Cuba two Methodist missionaries, Dr. H. B. Bardwell and Dr. S. A. Neblett, were honored at a testimonial meeting when the city council of Marianao (the municipality of Havana where these men have worked for many years) bestowed upon them diplomas making them "adopted sons of Marianao." In his travels through Latin America, Dr. Frank Laubach reports that in several cities he found that Protestant missionaries have been selected by governments as chairmen of the committees of representative Americans who advise the Co-ordinator of Inter-American Affairs on projects to be carried out in these countries. It is reported that the Co-ordinator's office finds that in some countries the young people who best qualify for scholarships offered for study in the United States are graduates of mission schools. In many instances where our government has started a campaign to cultivate the friendship of Latin America, it has discovered that the Protestant missionaries have already begun this work. The doctor in charge of the establishment of a children's hospital in Mexico City went to the Baptist hospital in Puebla to get his nurses. Every graduate of this hospital is an Evangelical.

In Mexico the Protestants were asked to participate (together with Catholics, Jews, and Masons) in the work of the Committee for Civil Defense. The great Protestant mass meeting held for this purpose in the beautiful Palace of Fine Arts in Mexico City proved to be an outstanding victory for the Evangelical churches. The Palace was filled to overflowing and the Protestant group made a telling demonstration of its numbers, its mental capacity, its patriotism, and its democratic spirit.

Neusa Escobar, in Sao Carlos, likes to secure subscriptions to *O Voz Missionaria*

*Article reprinted by permission Union Theological Seminary, New York, N. Y., on page 10, this issue.



Colegio Bennett, Rio de Janeiro, Brazil

One of the most striking instances of the reception of Protestant missions by Latin-American governments has been seen in the tour of Dr. Frank Laubach who is just completing six months on a literacy campaign. Everywhere he has been received most cordially and the governments, through the Bureau of Education, have given him splendid co-operation. His fascinating letters are full of references to the enthusiasm of the authorities about his effort, in the name of Christ, to teach the illiterate to read.

Dr. Laubach's work in Latin America will have far-reaching influence on the Evangelical movement. His undertaking is sponsored by the Committee on Co-operation in Latin America and by the recently organized Committee on World Literacy and Christian Literature of the Foreign Missions Conference. In this field surely lie significant opportunities for service in the future as leaders both national and missionary are trained to carry on work among the 60,000,000 illiterates in Latin America and to produce Christian literature for the newly literate. The Woman's Division, through its 1941 Week of Prayer Offering, is happy to be able to help to promote this work.

Since several boards are contemplating extending work or establishing new projects in Latin America, interest in the great Indian populations of the Andes has come to the fore in interdenominational thinking. A proposal has been made that the boards should be provided with a careful survey of the needs of these people by a Commission for the Study of Indians of Ecuador, Peru, and Bolivia. This Commission would be composed of a Christian anthropologist, a medical specialist, a rural missions expert, an economic and sociological appraiser, and a general advisor. This group would visit these countries to gather facts about the cultural, economic, social, and religious life of the Indian peoples which will help the boards in deciding the question of establishing Evangelical work.

From all over Latin America come three cries: (1) the rising cost of living which makes inadequate our present appropriations for the work for which we are committed; (2) the need for training national leaders; and (3) the need for more missionaries. José Braga, the third oldest Rotarian in Brazil, said, "I beg the United States to send us more missionaries just like those they have already sent. The Protestant schools have educated many of the present leaders of Brazil. Their example has made the Roman Catholic Church improve in morals and education. The reason the Good Neighbor Policy won in Brazil was because we have had many missionaries from the United States."

Others endorse this statement. In Brazil today, where Protestant work is perhaps best established, there are only thirteen missionaries to every million inhabitants. Much of the interior and many tribes of Indians are still unreached by any church. Until the Woman's Division has an increased income it cannot begin to answer the first cry. The second cry—for national Protestant leaders—is still being inadequately met because we have no extended program of higher Christian education. We note with gratitude the outstanding progress being made in the Union Theological Seminary in Buenos Aires, and we have hopes that the new Deaconess School in Mexico City will, as it works with the Union Seminary of that city, bring an increase in the number of young people who will enter Christian service. Then, too, we should increase our scholarship aid to selected young Protestants who, having proved their worth by service on the field, should be given an opportunity for study in the States. As to new missionaries, the Woman's Division has only two in training for Latin America. Twenty-one definite needs for reinforcements have been filed with the Joint Committee on Missionary Personnel.

Freedom of Religion*

By Henry P. Van Dusen

At this hour when an obligation is laid upon the spiritual forces of mankind to present a united front against a common threat to them all, and when that obligation has produced in many European countries the closest collaboration of Protestants and Catholics since the Reformation, it is deplorable that a demand should have been projected upon the American scene which, unless it be promptly abandoned, may seriously divide our Christian people and set back the cause of Christian comity for decades to come.

For some time it has been known that certain Roman Catholic leaders were seizing their present favorable standing with the administration to attempt to oust Protestant missionaries from Latin America. It had been hoped that counsels of wisdom would prevail and this campaign be disavowed. On the contrary, it has now been brought into the open and declared as official Roman Catholic policy. This is the meaning of the recent manifesto by the Catholic hierarchy. Nothing is to be gained by evading its intention and the grave consequences.

The contention of the Catholic leaders may be simply stated. Latin America, they say, is a Roman Catholic continent. The intrusion of representatives of any other faith is resented by its Catholic populace. By offending the peoples of our sister republics, the activities of Protestant missionaries handicap our good-neighbor policy. Therefore, the American Government should refuse permission to new Protestant missionaries to go to Latin America, or even to those on furlough to return to their long-established homes and work on the southern continent.

To those ill-informed concerning Latin America this claim has a superficial persuasiveness. To those who know the facts it is preposterous. Unfortunately, its refutation demands exposing certain facts which Protestants would prefer to ignore.

Roman Catholicism in Latin America is prevailingly the child of Spanish and Portuguese Catholicism. Because of historic factors in both the founding and development of Hispanic America, many of the less admirable features of the parent churches have been perpetuated and even aggravated there. With notable and praiseworthy exceptions, Catholicism in Latin America presents some of the least enlightened and least worthy illustrations of that church's life and work to be found anywhere in the world.

In consequence, in many of the Hispanic American nations, the Catholic Church has lost almost completely the respect and the active loyalty of large sections of their educated leadership. They can be claimed to be "Roman Catholic countries" only in the sense that Catholicism was the predominant faith of their early centuries, that it is still the professed allegiance of many among their uneducated masses, and that their leaders often maintain a nominal relationship to the church. The fact is that for thousands of the most enlightened and influential Latin Americans the only influences commending positive religion to their attention, the only alternatives to sophisticated agnosticism, reach them through the numerically small but vigorous Protestant centers. They welcome the representatives of Protestantism and give them their friendship and support. They value the services of Protestant schools and hospitals and other institutions for the advancement of their peoples. Not infrequently they testify their own regard for Protestant missions by placing their own children under Protestant tutelage for their education. Moreover, many of them recognize that the presence of Protestant work is furnishing a salutary stimulus and challenge to Catholic thought and practice.

It is important that we be quite clear as to the precise issue involved. We may be inclined to say, as was done by a usually wise Protestant layman when the matter was under discussion at the recent meetings of the Federal Council, "We know that the Roman Church holds that no one is saved outside the Mother Church. She will never surrender the attempt to try to win us to her faith." That is true. But that is not the issue at stake. That is the right to propaganda; Protestants concede it to all others as they cherish it for themselves. What is now being claimed is the right of persecution; that is a claim which must be resisted with Christian courtesy but with unyielding firmness.

In the matter of religious liberty not one but two freedoms are involved. One is the freedom of men and groups, including churches, over against the encroachments of pagan political powers. Here the interests of all religious groups are akin. This is the issue at stake in the present conflict. Presumably it will be settled by the war's outcome.

The other is the right of various religious groups

*Used by permission. January 11, 1943, issue "Christianity and Crises," published by Union Theological Seminary, New York, N. Y.

to freedom of worship and expression within territories where one or another faith is predominant—"freedom of every person to worship God in his own way everywhere in the world." This is the freedom for which our fathers founded a new world. It is not to be compromised by their children at any price. This is the freedom at stake in the claims of the Catholic bishops. Tragic, indeed, if in winning freedom of life for all mankind we should surrender that deeper liberty without which the soul of man cannot live.

Naturally this matter is viewed first of all in its bearing upon Protestantism in Latin America. Possibly its more serious effects might occur in the United States, and especially upon the Catholic Church in this country. Those whose memories reclaim the bitter years following the last war cannot forget the whirlwinds of intolerance which swept across the nation, the resurgence of the Ku Klux Klan, the passions of persecution against minority groups, racial, economic, and religious. Signs are not lacking that the same madness may have to be combatted in the coming aftermath. If that day comes, Protestants will wish to rally to the defense of Catholic liberties. But it will not be easy if Catholic leaders have sought to rob minority groups in South America of the very rights which they, a minority group, so freely enjoy in North America.

Happily, Protestant leadership has been quick to sense the peril to freedom and Christian comity and to meet it with high statesmanship. The restrained but unequivocal affirmation of religious liberty adopted by the Federal Council is one of the truest and most important ecumenical declarations of our time. It should be studied carefully by all, both Catholics and Protestants, who care deeply for our united strength in the present struggle.

Keep Up the Home Front

By Florence Collins Weed

IN THESE crowded days of rolling bandages and helping in Civilian Defense, when volunteer work for some good cause fills many hours of each day, have you as a church woman ever thought of giving some of your time to our Methodist settlement houses, schools, or hospitals?

If one of these institutions is located near your home it is quite likely that it can use your services as a volunteer teacher, playground leader, dispensary assistant, or office worker. Whatever your experience or ability, there quite probably is a place where you are needed. Help is short; costs of operation are high. The opportunities are always larger than the overworked staff of any church institution can meet from day to day.

Volunteer help has been used successfully for many years at Marcy Center, Chicago's large settlement house for work among the Jews. Young men have taught crafts and led science clubs and Scout troops in their evening hours. High-school boys have assisted in the gymnasium and on the playground, and women have given their time to teach music, sewing, and crafts, to help in the office and keep the dispensary records. This policy of using volunteer workers was started by the late Anna Heistad who directed Marcy Center for twenty-two years. The policy is being enlarged and extended by Wallace Heistad, the present director.

"Unless a capable, interested Christian corp of volunteer workers is available," says Mr. Heistad, "It is impossible to meet many of the demands at Marcy Center." Generally one afternoon or evening a week is all that is required from a volunteer. More time, of course, is welcomed.

Mr. Heistad has found that church women make excellent volunteers. They usually are permanent residents, and when interested, they can give their service over a long period of time. They are accustomed to work quietly, expecting little reward except the inner satisfaction of a job well done.

Nearly a year ago Mr. Heistad needed more

The senior game room at Marcy Center is a popular place

people to help in Marcy's daily vacation Bible school. He placed a plea for volunteers in the bulletin of the Woman's Society of Rock River Conference. One reply came from a timid, uncertain woman.

"I'd like to help you," she said, "but I'm not sure how good I'd be. I can do practical sewing, cut and fit new garments, and make something fairly good-looking out of old garments. But I don't know how successful I'd be in teaching others."

Her help was gladly accepted and a weekly sewing class was started for the young Jewish mothers of the community. They come to the settlement each Tuesday at ten o'clock, bringing their young children with them. The children play quietly in the sewing room in the morning, and in the afternoon they attend the settlement kindergarten. At noon the mothers return to their homes to get lunch for their families and return within an hour for more sewing.

In spite of her uncertainty, this volunteer leader has been outstandingly successful. She not only can sew well, but she has the needed patience to teach beginners. Her quiet manner inspires the women's confidence, and they are surprised and grateful when a good-looking garment comes into being under their inexperienced fingers.

The past winter was a severe one in Chicago. The volunteer teacher lives fifteen miles from Marcy Center and has to take a bus and two elevated trains to make the trip. She leaves home at eight o'clock to be ready for her class at ten. Even in sub-zero weather, and on days blanketed with Chicago fog, she has made the trip on time.

In most fields a volunteer worker need not be an expert, and with only a small bit of training and experience the volunteer worker will grow with her class. Juniors, aged eight and ten, enjoy group singing, and there is often a need for a leader who can direct them. Staff workers seldom have enough time to spend with dramatics. The children love to take part in simple plays, and often one of the surest ways of reaching a disinterested parent is to give him the pleasure of seeing his own child appear on a program. In many a settlement there is a need for volunteer assistants in the kindergarten, for Bible teachers for any age, and for women who enjoy girls and are willing to sponsor friendship clubs among small groups.

On the playground help can be used to teach simple games and supervise activities among the children. The daily vacation Bible school can reach far more children if there are helpers to stretch the efforts of the regular staff. At the beginning it is possible for a volunteer to work under the close supervision of a staff member until she is ready to go ahead on her own.

The office of any institution has its peak load of mailings, and simple services like stamping and stuffing envelopes and folding letters is a real help. The telephone switchboard is easily mastered and often ties down a staff worker who is needed somewhere else. Many a young business-college student has added a new skill to her qualifications by learning to operate the switchboard at Marcy Center.

If you talk with any of the men or women who have served as volunteer workers they will tell you that it is time well spent. No one gives them any monetary reward and often they get little outward appreciation from the people they are striving to help. Yet unconsciously every worker receives a deep and personal sense of satisfaction. Nearly everyone will say of the experience, "I have received more than I have given."

An adult English class group at Marcy Center, Chicago, Illinois

Brieflets from the Home Field

Office Practice—Ritter Hall Girls

Educational Institutions

By Muriel Day

THE thirty-five educational centers of the Woman's Division (Home Department) are:

1. *Centers of Character Building*

In a time of war, as in peace, the chief emphasis is placed upon Christian growth. It is important that in the program of the High School Victory Corps, now being organized in secondary schools, shall be included courses in character-building subjects and in right attitudes.

2. *Centers of Intercultural Education*

Nine foreign missionaries and three Japanese teachers are included in our staffs; Japanese young women and English evacuees are among the student groups; there are biracial staffs and interracial programs—one school has over a dozen nationalities—all these factors are helping us to achieve in these centers that unity and democracy for which we are fighting abroad.

3. *Centers of Christian Leadership*

Of the 375 staff members, 85 men and women, or 22 per cent, are graduates of schools of the Woman's Division. Twenty schools are represented.

4. *Centers of Service*

From one of our Student Counselors in a State University: "We are now busily preparing to receive 650 men for training to enter Naval Aviation. Girls have been moved out of two large dorms and twenty girls have been placed in the upstairs of our Student Religious Center. We shall endeavor to meet the opportunity presented by the coming of this training school to our campus."

Town and Country Work

By Mrs. J. W. Downs

Reports from the field coming from community workers and conference officers tell of increasing interest and activity in rural areas.

Many conference officers announce goals for rural work. In a number of instances they plan to enlarge their program until every district is included. They also plan to make programs more inclusive and co-operative.

The rural workers' group is to be enlarged by the inclusion of five new candidates who are already accepted by the Personnel Committee and will be ready for work September, 1943. We welcome them and wish to express our appreciation for their enthusiasm and the special training which enables them to study and survey the communities to which they are assigned and prepare a suggested program which she presents to the local board or committee and the executive secretary informative suggestions and approval. Co-operation with other agencies is recommended.

The church must meet the rural situation. To do this consideration must be given the requests for enlarged programs, increase in literature, inclusion of rural people on planning programs.

Urban Work

By Mary Lou Barnwell

Typical of the way in which settlements are adjusting programs to meet the changing need is the following report from Kingdom House, St. Louis, Missouri:

"We have always felt that our day nursery served a great need in the community. In normal times we took care of children from broken homes or from homes of very low incomes, while either the mother or father was working or looking for work. Sometimes we have found children on the street staying here or there during the day while their mothers were employed. Such cases were always investigated and brought into the nursery when possible.

"Since the war the situation has changed somewhat. We still have a few children from broken homes or from homes where only one parent is working, but most of them are from homes where both parents are employed in some essential industry. This means that the need for day-

A group of children of junior age doing their handwork around the pingpong table. They will decorate some napkins with the patterns they are cutting out. Bethlehem Center, Charlotte, North Carolina

nursery service is just as great, or greater even, though there is more money. Children of working parents must be cared for and we are doing our best toward meeting this need in our own day nursery and also co-operating with the Metropolitan Bureau in this city-wide plan."

A series of planning institutes is being conducted with board and staff members. Among the most significant of these was one recently held in Memphis, Tennessee, for workers and board members representing six Bethlehem Centers in that area. It was a time of *thinking together* about changing needs and attitudes and our opportunities in relation to these changes. Negro and white workers participated in the institute, sharing opinions and experiences that will play a large part in planning for more effective work in our Bethlehem Centers. More of these institutes are being requested and will be conducted throughout the year.

Social Work

By Miriam V. Ristine

Plans have been developing according to actions of the Annual Meeting. The Defense Project is expanding as we had hoped. Mrs. Wade is in Texas, Mrs. Wagner in Alabama, and Miss Lena York, our newest worker, is at work in Ohio. It is interesting the bureau workers from Missouri, Kansas, Louisiana, and Texas were keen enough to attend the Department Conference at Dallas at their own or their institution's expense.

Some emergencies have arisen. Violent windstorms have damaged buildings at San Diego, California, and Cedartown, Georgia. These are under repair.

For the future we are working for the Department on a study of "Children in the Postwar World." We are also projecting a complete survey of our institutions during the coming year.

Medical Work

By Mrs. Robert Stewart

Surgeon-General Parran said recently: "Among the things we must manage if we are to be victorious are services to improve the present health and strength of the population. Fairly good is not enough now when we are short of manpower and time. . . . . Human materials, viz., the strength and ability of every man and woman, must be as carefully conserved and developed as supplies of aluminum and rubber."

Our institutions are trying to improve health in the communities in which they operate through prenatal, nutrition, medical, surgical, venereal, well and sick baby clinics, health-education talks on immunization, as well as through the care of medical and surgical patients in the hospitals. Emphasis today is on *preventive* measures to reduce the great loss to the country through illness of workers. The heavy load is being carried under many handicaps—a serious shortage of doctors, nurses, and other employees; great difficulty in securing supplies. Voluntary hospitals are even finding it hard to secure adequate food supplies, although there is no rationing of governmental institutions. Efforts are being made to put our institutions on an equal basis.

Deaconess Work

By Grace G. Steiner

Active deaconesses now serving under the Methodist Church number 690 by actual count. It is unfortunate that a number of our very capable deaconesses have been forced to seek work outside the church temporarily because of financial responsibilities, and there are others who are on leave of absence because of illness at home. Nineteen deaconesses are in schools securing more specialized training.

The retired deaconesses number 224, the majority of whom are still alert and active in the general program of the Woman's Division and the church at large.

Since January 1, 1943, twenty-seven requests for deaconesses have come to our attention, and during this period three young women have written to inquire about the qualifications to become a deaconess.

Christian Homes Programs

By Maud J. MacKinnon

War conditions and uncertainties have added tremendously to the problems of the church, of mission boards, and of the missionary forces scattered over such a large part of the world's surface.

There is grave danger that the emergencies of this war situation may have a paralyzing effect upon our thinking. Constructive planning for a world at war requires faith of a high order, and yet there has never been a time in the history of the church when a virile Christian leadership was so much needed. There has never been a time when the futility of nationalism and of national idols and pagan philosophies has been demonstrated on so wide a scale, nor a time when it has been brought home so unmistakably to the Christian nations that only the power of God can save the world.

The challenge to the church is crystal clear. Missionaries still able to carry on work must be supported and their hearts gladdened by the fearless witness of the church at home. New missionaries must be prepared to pour into the ravaged places of the earth when the war is over. New techniques must be devised through which the work of Christianizing the homes shall be made possible. To integrate these techniques into the fabric of missionary work and policy, as well as to devise them, is the task of the church and its leaders.

It is with the homes and the children within those homes that much of our thinking and planning for postwar days must be concerned. Countless homes in the war areas of Europe, of Asia, and of the Pacific islands have been broken by the pitilessness and cruelty of the war machine. The task of building up and transforming these homes is a colossal one. It is a task that must be faced heroically. All our resources of faith and of courage as well as the skills and techniques of our combined effort are challenged for the work that lies ahead.

There has been no movement of greater significance throughout our mission fields than the "Christianizing of the Home Movement."

A review of the work that has been accomplished in China, ravaged and broken by long years of war, will cheer and encourage us to greater endeavor in this particular field of service. From India, Burma, Africa, and Korea the annual reports of missionaries have been emphasizing the "Christian Homes Program" as a fruitful method of work in co-operation with Agricultural Missions and as an integral part of the policy of work on all mission stations. Initial efforts have shown results that cannot be overestimated.

Mission boards in America and in Canada have from the first recognized the Christian home as fundamentally essential to the life of the indigenous church, and in the course of the general evangelistic and educational effort much has been accomplished in the building up of Christian homes. It is only within recent years, however, that we have arrived jointly through group thinking at a common understanding of the significance of a more specialized Christian homes program, and have begun to co-operate more fully in the integration of such a program with the general evangelistic work and organization.

This Christian family has grace before eating, Ilocos District, Philippines

One of the most significant features of the movement is that mission boards and mission councils working in such widely separated fields have come by different roads and as a result of their own group thinking to the common conclusion that a "Christian Homes Program" must be made an increasingly important part of all mission work—that the home itself must be the field of activity, particularly so in lands where the government of the country controls all educational institutions and sets a definite limit upon curricula and activities. In certain lands school doors have been closed upon Christian education. Formalized school work must be in a department by itself, but the doors of the homes stand wide open. Missionaries and their helpers have had but little opposition to a program for mothers and children in which the home itself was the field of activity.

Another significant feature is the basic similarity of standards for the Christian home set up by Christian workers, or groups of missionaries in widely separated countries and among peoples of diversified language and culture.

Standards for the Christian Home

Roughly these standards approximate those set up by the National Committee on Christianizing the Home, in China, and presented to the Rural Missions Conference at Cornell University.

1. A working fellowship for all within the home.
2. Regular and carefully prepared worship services in which parents and children shall take part.
3. The establishment of a prayer habit in which all shall rededicate their home daily to God.
4. The Law of Love and respect for personality to permeate all activities of the home.
5. Training in Christian attitudes, in faith, and in church attendance.
6. The home an educational center for the training of child life; the development of Christian personality and co-operation with others for the common good.
7. Equality in educational opportunities.
8. Christian attitudes of equality between the sexes, and the development of sound health, recreation, happiness, and economic security for all within the home.

What Does the Program of Christianizing the Home Mean?

It does not mean

1. Undermining the spiritual heritage of an indigenous people. There is much that is fundamentally right in the psychology and morals of the people.

It does not mean

2. Imposing upon any indigenous people a Western culture or a civilization that is foreign to their way of life and thinking.

It does mean

1. Teaching them to find and love God's kingdom and to build their homes and train their children upon the principles of Jesus.

The Pathologist and his family, The Water of Life Hospital, Kiukiang, China

It does mean

2. Awakening a sense of responsibility in parents for the training of their children and the gradual building up, upon a firm foundation, of Christian character in their children.

It means

3. That the Christian home shall be merged with the church, and shall be the working partner of all existing Christian agencies within the community and the nation.

It means

4. That the home shall be a demonstration center of Christian love and of mutual helpfulness, an abode for both parents and children that is hallowed by the presence of Christ.

Essentials for Our Program

1. A trained personnel.

Men and women with previous educational advantages are necessary. *Men* trained in techniques with which to help the parents in fulfilling their responsibilities toward the child, and in directing projects that will lessen the financial strain that so often results in disorganization of the personality and the home. *Women*, of understanding and sympathy, who are trained in nutrition, in child care and guidance, in the care of the sick, and who have developed talent for the carrying out of religious projects within the home.

(*Continued on page 31*)

In India Now*

By J. Z. Hodge, D.D.

MANY friends have asked me to give my views on the present situation in India, but I have hesitated to do so, knowing full well that the word of a mere missionary on the retired list is not likely to carry far. What I write now is written as an individual Scot, and the views expressed are my own. For the sake of clarity I will state them one by one.

1. I recognize the right and capacity of the people of India to govern their own country.

2. Whatever others may say I think that the policy of the British Government, with all its imperfections, has kept the ideal of Swaraj steadily in view.

3. If the people of India are convinced that complete and immediate independence is the only way to the attainment of full nationhood I must bow to their will, while still thinking that their national and international interests would be better served by remaining within the British Commonwealth of Nations.

4. Like others of my kind I had prayed and hoped that when independence, either within or without the British family of nations, came to India it would come with mutual respect and good will. I have been deeply distressed, therefore, by the rising tide of bitterness, as marked on the British as it is on the Indian side, and I am compelled to wonder if, after all, we have been cherishing a great illusion.

5. It was not my privilege to meet Sir Stafford Cripps, although with one or two other friends I tried to see him; but I was one of those who hailed his visit with enthusiasm. I see no reason even now why negotiations should not be resumed where he left off. The charge that Sir Stafford and the British Government were actuated by ulterior motives rather than good faith is one I cannot entertain. My people may lack imagination and pay little heed to psychology; but their honesty cannot be lightly impugned. I am optimist enough to believe that there is still a sufficiency of good will and good sense both in India and Great Britain to justify a reopening of negotiations.

6. I have given what support I could to the splendid efforts being made by Sir Tej Bahadur Sapru and Dr. Jayakar to end the present deadlock. They are distinguished and disinterested statesmen who deserve well of Indian and European alike. Apart from any action that may originate in Delhi or Whitehall, the Non-Parties Conference offers in my judgment hopeful approach to the present problem.

7. I think the Congress demand for immediate independence is deeper and more widespread than our splendid prime minister imagined. Many of my friends would not agree; but I am convinced that the "Quit India" slogan expresses something of greater moment than a spirit of smoldering discontent. It is becoming a national cry.

8. The immediate question is what can be done now. It may seem absurd, having regard to the present House of Commons mood, but I think the Cripps negotiation should be resumed. This would lay upon the government the responsibility —I should prefer to call it the privilege—of taking the initiative. Having lived so long in the world of councils and conferences I pin my faith to the round-table conference as a better method of resolving conflicting interests than arbitration by a neutral party. Where in these days can neutrality be found? I believe, had Sir Stafford followed the round-table-conference plan he would have returned to London a less-disappointed man. My respectful submission is that the Viceroy and his ministers, if it seem well to them, should call a representative conference of all parties, including Congress and Muslim League, to sit together until they find an acceptable way out. Such an attempt might fail; but the fact that it was made would certainly not impair the reputation of the government.

9. Without the co-operation of Congress and League I do not see how a provisional government, however representative, could be called "national"; but should these powerful parties prefer to stand aloof I think the mind of the country demands that an effort to form a responsible provisional government should be made without them. Here again it seems to me the initiative must lie with the Viceroy and his ministers. They are bearing bravely and unselfishly a very heavy burden—I acknowledge myself their debtor—and I think they are the leaders who can in this troubled time give the lead so many citizens are waiting for.

10. To enable the government to take the action contemplated under Clause 8, the present civil-disobedience campaign must be called off. Were the Congress leaders to do this the way would be open for their release and their presence at the conference table.

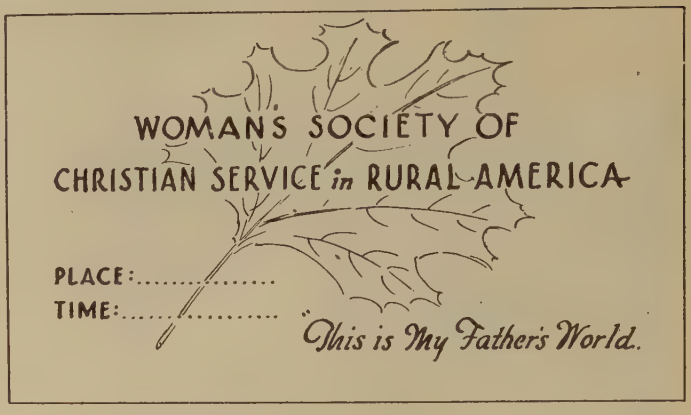
(*Continued on page 31*)

*"*India Witness*," published by The Methodist Church in India.

Additional Helps for June Program

Topic: Across the Nation With Our Rural Workers.

Work out your own poster and invitations from the suggestion given here on this page. There are no prepared posters or invitations on sale at Literature Headquarters.



Additional Suggestions for May

Workers' Conference on Child Labor

A RECENT conference was held at Memphis, Tennessee, to which Bethlehem Center staff and board members engaged in this work in Southland made the following pronouncement on child labor. This pronouncement came through the Home Department to the Woman's Division of Christian Service and was referred to Department of Christian Social Relations and Local Church Activities for implementation. We print it here because it is the most recent pronouncement by an agency of the Woman's Division and can be used in connection with the May program on child labor. The statement follows:

"We, staff members and board members of Bethlehem Centers, gathered together for conference at the Memphis Bethlehem Center, are deeply concerned over the increase in employment of children. While some of this is socially helpful and desirable from the standpoint of needed service rendered and wages earned, we are also mindful of the moral and health dangers to children and other young people in the long hours and too heavy work, in some cases during school hours. Work as delivery boys, bowling alley boys, golf caddies, and other work traditionally done by children and youth has grown to new proportions, sometimes to the detriment of health, school attendance, and Christian development; sometimes in violation of state labor laws and laws of school attendance.

"We call attention of Methodist women to this situation and recommend that through local societies the conditions in local communities be studied and action taken to safeguard children and youth from these practices that are detrimental to their welfare."

"Seed Time and Harvest"*

By Marjorie E. Hanton

As I sit down to write, the singing of little children is floating up from the kindergarten room and the message of the song is, "God Is Love." "God Is Love"—what a message for a distracted, war-torn world! And it is this message that we would plant deeply within the life of this community. This life-giving message is needed in the homes of North Barre, Vermont, in the hearts of these friends who have come here from Northern Italy, Spain, France, and Scotland and have formed a mixed racial group, the predominating national group being northern Italians!

A mother of this community was suddenly taken from this life and the staff at North Barre Community House offered help and comfort to the family. The daughter, who was baptized and taken into the church, asked us to have the funeral service. After we left the home the father told the daughter that he would not have any minister or priest, or anyone who was connected with the church in any way, conduct any kind of a service. He was through with the church and would have nothing at all to do with it. He had, back in Spain, many years ago, had some hard and perhaps cruel experience come into his life which he would not relate even to his family. Whatever this experience was, it had turned him against not only the church but God himself. There is bitterness and unbelief in his heart, and because of it, not only he had to suffer during this hour of sorrow, but the dear Christian daughter had to bear the agony of laying the mother to rest without so much as an audible prayer.

It was because of the vital spiritual need which was affecting every phase of the lives of the people of this community that the North Barre Community House and Chapel came into being. Through the well-rounded program of the Com-

*Valuable material for June program.

munity House, little children, young people, and adults found an outlet for pent-up energies through wholesome recreation; a standard of living based on the ideals of the Master; a fellowship and guidance in worship; a spirit of community responsibility and a vision of Christian citizenship—and above all, gradually the seed which was sown through all the program grew and bore fruit, until many of them found God and his great love. A longing to come into the Christian fellowship of his church was satisfied through the facilities of the North Barre Chapel, which is a part of our entire program. These friends and strangers in our land did not feel, nor were they made to feel, at the beginning, welcome in the established churches of the community. Though they are a very highly intelligent class of people, and though they have vast potentialities and have through the years taken their rightful and equal places in the town at large, yet at first, when they needed friends, when they needed help, they were not so welcome; they were still thought of as "foreigners." To have their own little chapel, where they could meet by themselves to worship the Christ who had now claimed their loyalties, was to change the whole outlook of their lives.

A program of Christian education is carried out through the various organizations of the Community House program. Here at the altar of the Chapel these people take their vows and here they pledge themselves to God. This is their church and they find no other place to quite take its place. They are gradually assuming more and more responsibility toward the upkeep of it. It has grown to be the center of many a life in this community. Here these people of Spanish, French, Scotch, and northern Italian background unite as one people in Christ. North Barre Chapel is in itself the personification of the Fatherhood of God and the brotherhood of man, for here, regardless of race or background, we are one. Recently the people of the Chapel have through personal sacrifice and hard work completed the dining room of their chapel. Now it is warm and cozy with new walls, ceilings, windows, and lighting and can be used as a general meeting room for church groups.

The church school, Woman's Society of Christian Service (a branch of the society in the local downtown church), Bible class, choir, and the monthly church-nite meeting, together with the regular Sunday-evening preaching services, are all part of the church program which is carried on.

It is heartening to see fruits coming forth from the seeds sown through the years. One of our Spanish girls, who was very active in the young people's groups and in the church, and who uses her voice in the service of her Master and the church, is now in Washington working as an interpreter of Spanish in a government office. She wrote recently that since she has been alone in the large city she has many times met with temptations and hard things; that many times she was tempted to do wrong, but always she remembered the Community House and Chapel and all they stood for, and all they had given her in spiritual strength.

A young man, now in the service of his country, who lived next door to the Community House, attending all clubs and classes for boys through youth and young manhood, finally became boys' worker here for a while. In a recent letter he says, "The Community House has done more for me than anyone I know, except my mother, and if some day I ever amount to something I will owe it all to the Community House and its staff, for that is where I got the right start through their teachings. Many a night when I come home I stop and look up into the sky and see the beautiful starry heavens, and I just cannot help but utter a prayer of thankfulness for everything I have. What the Community House has done for me I will never be able to pay back. All I can say is, go on with your work, especially with the young people."

Through the well-rounded program of the Community House children find an outlet for pent-up energies through wholesome recreation

Departmental Suggestions

Southern Problems and Practical Christianity

By Noreen Dunn

Under the general heading, "Practical Christianity Faces Southern Problems," the members of the Committee on Christian Social Relations and Local Church Activities of the Southeastern Jurisdiction, under the leadership of their jurisdiction secretary, Mrs. M. E. Tilly, sponsored a one-day conference in Atlanta, Georgia, on February 16, the day preceding the third annual session of the Southeastern Jurisdiction Conference of the Woman's Society of Christian Service. This meeting was another glowing proof of the fact that in this field as in every other field of endeavor the women are seeking to undergird their activities with facts, faced honestly, and not with a sentimental, superficial urge to reform.

In seeking to make the day one which would give practical guidance and help to those present, a questionnaire was sent to the persons scheduled to be in attendance, including the conference presidents and the conference secretaries of Christian Social Relations and Local Church Activities, asking for a statement of what each person considered the South's most pressing problems at this time. The list compiled from the answers sent in was headed by problems in the area of racial tensions, mentioned in thirty-four of the thirty-eight replies received, and included the following in order of the frequency with which they were mentioned: "liquor and its attendant evils, education, economic problems, farm problems, poll tax and the whole question of franchise, problems in defense areas, migrants, health and housing, lynching, war marriages, children of working mothers, child labor, unchurched children, social security, rehabilitation of prisoners."

Obviously it was impossible to give detailed consideration to every problem named, but the day's program dealt in a very direct way with the problems listed most frequently and touched upon all the others either directly or indirectly. Beginning with a broad outline of the South's most pressing problems, Mrs. Tilly stressed the importance of beginning at home with "me" and with the problems nearest at hand and most clearly recognizable.

Problems of Health

In speaking specifically to the control of venereal diseases, Dr. Thomas A. Story, director of the American Hygiene Association for the Southeastern Region, outlined five important aspects of the problems which must be considered: (1) the care, early diagnosis and adequate treatment of the diseased; (2) public-health procedures which locate sources of infection; (3) law enforcement and legislation which will make possible control; (4) public information concerning general problems of health, including this immediate aspect; (5) social education beginning with the "baby in the cradle," and social re-education where necessary.

Dr. Story told of the move to convert approximately thirty of the CCC camps into detention homes for the treatment of women and girls found infected with venereal diseases. He warned, however, that such homes would be largely ineffective unless along with the physical curing these women could be taught honorable means of becoming self-supporting, and above all else could be given a new philosophy of life which would redirect their purposes and provide them with a dynamic motivation for the living of a better life.

Economic Problems

The facts and figures relative to the per capita income in the Southern states as given by Dr. Glenn Rainey, of the Georgia School of Technology, gave real point to the discussion of economic problems. Many of the other problems were more understandable in the light of Mississippi's $107 per capita income per year, and Georgia's $253 compared, for example, to $703 of New York state. The discrepancy in average salary paid to teachers ($600 in Georgia compared to New York's $2,400) is at least more understandable.

In the words of the findings committee of the conference (which was composed of the seventeen conference presidents of the Southeastern Jurisdiction), "The discussions proved that as a permanent policy it is the clear responsibility of all government, and of our national government primarily, to adopt vigorous, affirmative plans for maintaining a just, an ordered, and a balanced economic life for all of our people."

Following Dr. Rainey's discussion, Mrs. Jessie Daniel Ames, of the Commission on Interracial Co-operation, spoke graphically of what the Farm Security Administration has done for farmers of the low-income group. The following table of facts

given by Mrs. Ames seems to explode the common theory that the majority of these low-income familes are just "naturally lazy and shiftless and don't want to earn their own living." For, in addition to feeding themselves, the FSA low-income families produced for our markets during the past year:

54% of the total increase in milk
32% of the total increase in beef
19% of the total increase in chickens
10% of the total increase in eggs
5% of the total increase in pork

With these figures before them it is not strange that the findings committee of the conference declared: "Since the South is predominantly agricultural we realize the permanent improvement in our economic life cannot be achieved without attention to the needs of the low-income farm families. We believe that continuance of the Farm Security Administration, designed to give needed assistance to this group, is essential to the South's present and future economic security."

Race Tensions

Dr. Benjamin Mays, president of Morehouse College, presented in straightforward, earnest manner the findings of the Southern Conference on Race Relations, which was held in Durham, North Carolina, on October 20, 1942.

Dr. Mays reviewed briefly some of the backgrounds out of which this conference came into being. He declared, "We wanted as a group of Southern Negroes, who believe in justice and sanity, to give from our point of view a few suggestions as to what we consider a fair and just basis for interracial co-operation and development in the South—a few objectives toward which we as Southern Negroes and Southern white people may begin to move—so sanely and fairly and unbiasedly stated that any fair-minded person would say, 'These are reasonable demands. We ought to be willing to travel this way.' "

As an outgrowth of this presentation, and of the later discussion led by Mrs. Ames, the findings committee of the Atlanta meeting declared: "We endorse the statement of Dr. B. E. Mays that Southern Negro leaders must have tangible evidence of bettered conditions to show the Negro soldiers who are fighting to attain the four freedoms for their people. We believe that the denial of equality of opportunity to races in America, particularly in the South, is a denial of the Christian faith in the unity of all mankind. We believe white citizens should pledge themselves to a program working toward fair participation of Negroes in American life. We believe that the Durham report should be carefully studied as a basis for interracial co-operation in local communities."

The second summer seminar sponsored by the Department of Christian Social Relations and Local Church Activities will be held at Garrett Biblical Institute, Evanston, Illinois, July 19-30; Director, Miss Louise Young, Professor of Sociology and Home Missions at Scarritt College, Nashville, Tennessee. Application blanks and further details may be secured by writing Miss Thelma Stevens, executive secretary of the Department of Christian Social Relations and Local Church Activities, 150 Fifth Avenue, New York, N. Y., at once.

Educational Problems

Adding vividly to the impressive array of problems pointing to the need for better education of individuals and groups, Mrs. R. H. McDoughall, Director of Missions and Temperance of the National Woman's Christian Temperance Union, pointed out the importance of alcohol education and asked for concerted action on the part of church women in opposing the manufacture, sale, and use of alcoholic beverages, and in protesting the use of cargo vessels in shipping beer and whiskey to other lands. Speaking of the securing of school funds from the revenue derived from the sale of liquor, Mrs. McDoughall said, "In Georgia, taxes from beer, wine, and hard liquor will take care of 17½ days of school. If we can't provide for the schooling of our children in any other way I'd just as soon my children didn't go to school those 17½ days."

Following through on certain aspects of the problems in the field of general education, Dr. Malcom Dana, president of Piedmont College, described our educational systems today as a kind of "intellectual regurgitation." He drew concrete examples largely from his contacts with college students and told of his own efforts to make education "functional, tailored to fit the individual, and Christian in its approach and outcome."

Practical Suggestions Given

In addition to the interesting facts given by Miss Ernestine Friedmann, Regional Director of Consumer Education of the OPA, concerning consumer problems resulting from the rapid shift from domestic to defense industries, a practical demonstration was shown of an experiment in consumer education. The visit of the group to the

(*Continued on page 31*)

Supply Work

By Mrs. Harry E. Woolever

Garden Parties

IN THE June program material of the Woman's Society of Christian Service supply work is mentioned as a practical outgrowth of the program. May we suggest that during the summer months, Methodist women who have their own gardens can render service to our home mission institutions by seeing that the fruit and vegetable cellars are filled and that the pantry shelves are stacked with home-canned fruits and vegetables? In this time of reduced budgets, of rationing, of certain food shortages and high prices, our institutions will need all the food supplies which can be provided. This is a practical service which societies can render. So have a "garden party," a "booth festival," or a "shower" when generous food supplies—fresh and home-canned—for our institutions will gladden the hearts of the superintendents who are finding a *balanced budget* as well as a *balanced diet* a difficult feat these days.

A second suggestion is *handwork*. Certain institutions, such as Boston Medical Mission Dispensary; Brewster Hospital at Jacksonville, Florida; Freeman Clinic at El Paso, Texas, do not have a sufficient number of layettes in these "baby years." Homes and settlements can use more little dresses and suits and other clothing. Consult with your district or conference secretary of supply work as to the institution you may help.

Thank You for Water

(When you give cash for supplies, do you sometimes wish you could see it "in action"? The following story sent by Victoria Lang, a missionary nurse at Gikuki, Southeast Africa, gives you that glimpse.—E. A. W.)

It is hard work, too hard for many of these women. It takes a lot of energy to turn the crank that draws three or four gallons of water, and if the oil drum at the end of the rope is a leaky one (which is pathetically frequent in these days of scarcity), by the time it gets to the top a half gallon or more has gone back into the well. There is no poetry in this sort of an "old oaken bucket." We are not ungrateful for what we have, though, and are especially reminded to be so when the well almost runs dry during a long dry spell. Even so, when we have a heavy run at the maternity department, and when water is needed not only for the laundry, but for baths and scrubbing and all such things, we have longed for some other way to obtain it. Many precious hours are put in by both nurses and maids at the windlass either in drawing water or waiting for their turn to draw, along with the village women. On the other hand, it has been most distressing when the rains are on to see torrents of water dashing off the roof and beating away the foundation. Water! precious water which, conserved, would suffice for the whole year round.

In the name of Him who said, "He that drinketh of the water that I shall give him shall never thirst," I want to say, Thank you for the gift that will soon have built a twelve by sixteen by ten-foot deep cistern and erected the necessary guttering thereby protecting the foundation of the building and conserving this precious water. You, who have drunk of that spiritual water, have given temporal water to His sheep of another fold, and this shall be used as a means to give that other water to those who come to us, and they, having drunk, shall never thirst again.

Christmas in the Relocation Camps

Because $300 of undesignated cash for supplies, besides other gifts, was spent to bring Christmas joy and happiness to something like 3,000 lonely little Japanese boys and girls in the relocation camps, Methodist women will be interested in brief descriptions of what happened there. Alice Cheney, Anne Peavy, and Mary McMillan, former missionaries in Japan, and now working in the camps, have sent enthusiastic letters regarding the Christmas observance. Following are excerpts:

"You will be interested in a glimpse of our Christmas in Poston, unlike any we had ever spent before and yet beautiful."

"On Christmas Sunday, the barrack buildings used for services were transformed by gray-green desert branches and red crepe paper poinsettias made by the skillful hands of the church women. There were little Christmas trees and wreathes of desert holly, and in one of the 'parishes' a church window with cardboard frame and panes of tinted transparent paper made a beautiful worship center."

"Christmas morning the older people had a prayer service at ten in the morning in the 'park,' a mesquite grove cleared of undergrowth on the edge of town."

"The high point for most of us was the Christmas musical given by the massed choirs of the three units. They practiced separately for weeks, and with only a few full rehearsals gave a finished concert on three succeeding nights in each of the towns. There were nearly 200 young people, with one of their number as pianist and another, George Zaima, a piano tuner and amateur musician, as director."

"The gifts sent by the church groups and others arrived in loads, more than an abundance for all the children. Each block had a party either Christmas Eve or Christmas Day, at which the gifts were the center. It meant much not only to the children, but to their parents, who felt the joy and reassurance that come from knowing people on the 'outside' are interested in them. So many gifts came that church groups were given an additional supply for the Sunday-school children, and things useful for the kindergartens, nursery schools, or for club activities were reserved for use in those groups."

Prayer Suggestions for May

Pray that there be no further loss in the laws restricting child labor and that we shall speedily restore and extend the gains of the past.

Methods Exchange

By Mrs. V. F. DeVinny, *Secretary Organization and Promotion*

A Supply Secretary Advertises

The above display depicting the work of the Supply Department of the Woman's Society of Christian Service was shown at the general meeting at the local Methodist church at Sheldon, Iowa. Its purpose is to give information about various institutions served, and to show procedure in sending supplies and reporting same for credit. This unit was assembled by Mrs. Edward F. Saupe, conference secretary of supplies, and was first displayed at the annual meeting of the Northwest Iowa Conference, at Algona, and later at the Sheldon district meeting.

A Latin-American Quiz

Following is a Latin-American quiz which we used at our regular monthly meeting for the purpose of creating interest in a study class for jurisdictional credit. It proved to be very successful: Underline correct answer.

1. Most of South America lies in the (a) North Temperate Zone; (b) Torrid Zone?
2. If a line were drawn due south from (a) Detroit, Michigan; (b) Denver, Colorado; (c) San Francisco, California, it would just clear the most westerly point of South America?
3. If all the people of the world were put in Brazil, each would have (a) 1 sq. ft. of land; (b) 1 acre?
4. The most notable example of amalgamation of races is in (a) Brazil; (b) Chile; (c) Peru?
5. The largest city of South America is (a) Buenos Aires; (b) Rio de Janeiro?
6. The distance from Natal, Brazil, to New York City is (a) half; (b) twice; (c) approximately the same as the distance from Natal to Dakar, Africa?
7. (a) Columbia; (b) Guatemala; (c) Brazil is called the "coffee pot of the world"?
8. Havana, Cuba, is (a) southeast; (b) southwest of Miami, Florida?
9. Of the 128,000,000 people in Latin America, (a) ¾; (b) ½; (c) 1/5 are white?
10. There are (a) 21; (b) 14; (c) 12 republics in the Pan-American Union.

Put *True* or *False* after each statement.

11. Washington, D. C., is closer to Buenos Aires than to Moscow?
12. South America extends farther south than Africa.
13. The United States had universities before there were any in Latin America.
14. Rio de Janeiro is older than any city in the United States?
15. Venezuela is larger than Texas?
16. Chicago is nearer San Francisco than it is to Mexico City?
17. Spanish is the language of all South American countries?
18. Argentina is as large as the United States from the Mississippi to the Atlantic Ocean?
19. Fifty per cent of Latin Americans are mestizos (Indian and white mixed)?
20. General interest in the Bible is increasing in Latin America?

—Mrs. Robert Young, Grace Church, Warren, Pennsylvania.

(*Answers are to be found on page 28 of this issue.*)

A New Quiz Program

At each monthly meeting of the local society of Harrington, Delaware, ten minutes are devoted to a drill based on the organization of the Methodist Church and of the specific work of the Woman's Society of Christian Service and of its organization. At least two questions are asked that can be answered from the current issue of THE METHODIST WOMAN. The following month the answers are brought in by the members. Already (in two months) the subscriptions to THE METHODIST WOMAN have increased almost 50 per cent.

Summer Schools and Conferences Sponsored by the Woman's Society of Christian Service

By Mrs. Helen B. Bourne, *Secretary Missionary Education;* Miss Helen L. Johnson, *Secretary Young Women's and Girls' Work;* Miss Ruby Van Hooser, *Secretary Children's Work*

Jurisdiction Schools of Missions

Central Jurisdiction, Gulfside, Waveland, Mississippi ..... August 17-23
Southeastern Jurisdiction, Lake Junaluska, Lake Junaluska, North Carolina ..... July 26-August 3
South Central Jurisdiction, Mount Sequoyah, Fayetteville, Arkansas ..... July 6-16
Northeastern Jurisdiction, Ocean Grove, Ocean Grove, New Jersey ..... June 24-July 1
North Central Jurisdiction, Camp Aurora on Lake Geneva, Walworth, Wisconsin ..... June 7-13

Pastors' and Conference Training Schools in which there are Missions Courses

Alabama Conference, Huntington College, Montgomery, Alabama ..... June 21-25
Baltimore, Western Maryland College, Westminster, Maryland ..... July 5-12
Arkansas, Hendrix College, Conway, Arkansas ..... June 14-25
Central Texas, Southwestern University, Georgetown, Texas ..... May 31-June 11
Georgia, Wesleyan College, Macon, Georgia ..... May 31-June 4
Holston, Sullins College, Bristol, Virginia ..... June 21-26
Louisiana, place undetermined ..... June 7-11
Memphis, Lambuth College, Jackson, Tennessee ..... June 14-18
Mississippi, Millsaps College, Jackson, Mississippi ..... May 31-June 5
North Alabama, Snead Junior College, Boaz, Alabama ..... July 5-9
North Carolina, Greensboro, North Carolina ..... May 31-June 5
North Mississippi, Wood Junior College, Mathiston, Mississippi ..... June 7-12
North Texas, Southern Methodist University, Dallas, Texas ..... June 14-25
Virginia, Randolph Macon Woman's College, Lynchburg, Virginia ..... June 28-July 3
West Virginia, Wesleyan College, Buckhannon, West Virginia ..... July 12-17

Schools for Women

Central Pennsylvania Conference, Newton-Hamilton, Pennsylvania;
Dean, Mrs. Lester A. Welliver, 457 Pine Street, Williamsport, Pennsylvania ..... July 25-August 3

Des Plaines, Des Plaines, Illinois;
Dean, Mrs. Edmund D. Soper, 1202 Maple Avenue, Evanston, Illinois ..... July 14-16

Genesee Conference, Camp Wesleyan, Silver Lake, New York;
Dean, Mrs. Floyd S. Field, 534 12th Street, Niagara Falls, New York ..... July 12-18

Illinois Conference Institute, Lewistown, Illinois;
Dean, Mrs. C. D. Lawson, Aledo, Illinois ..... July 6-12

Lakeside School of Christian Service, Lakeside, Ohio;
Dean, Mrs. C. M. Waggoner, University School, Cleveland, Ohio ..... July 18-24

Lancaster School of Christian Service, Lancaster Camp Ground, Ohio;
Dean, Mrs. J. C. Williams, 140 12th Avenue, Columbus, Ohio ..... July 26-28

North Indiana School of Christian Service, Epworth Forest, Leesburg, Indiana;
Dean, Mrs. Earl Naftzger, Rising Sun, Indiana ..... June 26-July 3

Northwest Indiana School of Christian Living, Battle Ground, Indiana;
Dean, Mrs. Henry M. Braun, 213 N. Meridian, Brazil, Indiana ..... July 11-17

Northwest Iowa, Lake Okoboji Bible Conference, Methodist Camp, Spirit Lake, Iowa;
Dean, Mrs. J. E. Feller, Spirit Lake, Iowa ..... July 25-August 1

Sabina School of Christian Service, Sabina, Ohio;
Dean, Mrs. C. C. Long, 3434 Darwin Place, Cincinnati, Ohio ..... July 6-9

South Carolina (Central) Mather Leadership Education School and Camp, Browning Home and Mather Academy, Camden, South Carolina;
Dean, Mrs. Phyllis M. Gibbes, 26 Arlington Avenue, Greer, South Carolina ..... June 21-28

Wisconsin Conference, Camp Byron Summer School, Oakfield, Wisconsin;
Dean, Mrs. O. C. Hamilton, 150 S. Charles Street, Waukesha, Wisconsin ..... June 27-July 2

Interdenominational Schools

Institute of World Missions, Chautauqua, New York;
Dean, Miss B. Louise Woodford, 930 23d Avenue, N., St. Petersburg, Florida.....August 22-28
Northfield Missionary Conference, East Northfield, Massachusetts;
Dean, Dr. E. J. Werner, 235 E. 49th Street, New York, N. Y.....July 7-15
Winona Summer School of Missions, Winona Lake, Indiana;
Dean, Mrs. M. E. Mather, 1428 Perry Street, Des Plaines, Illinois.....June 26-July 2

List incomplete. Some schools are not to be held. Others have not been heard from.

Schools for Young Women and Girls

Methodist Girls' Camp, Camp Radford, California; Dean, Mrs. Herman W. Pyle.....August 21-28
Camp Quest, Mount Hermon, California; Dean, Mrs. Earle L. Menker.....
Camp Yo-Pe-Mi-Ca, Epworth Forest, Indiana; Dean, Miss Brittie Baker.....June 26-July 3
Camp Inspiration, Aurora, Illinois; Dean, Mrs. H. E. Mann.....July 25-August 1
Pittsburgh Conference, Jumonville, Pennsylvania; Dean, Mrs. David M. Ensell.....June 26-July 3
Detroit Conference, World Fellowship Camp, Waldenwoods, Michigan; Dean, Mrs. J. O. Walker.....August 1-8
Mather Camp, Central Jurisdiction, Camden, South Carolina; Dean, Mrs. Phyllis M. Gibbes.....June 21-28
Camp Wesleyan, Little Camp in the Hills, Mission Farm, Minneapolis, Minnesota; Dean, Mrs. George W. Walker..June 13-20
Camp Wyogimisca, LaPlume, Pennsylvania; Dean, Mrs. W. J. Dubrick.....July 5-12
Camp Wesleyan, Silver Lake, New York; Dean, Mrs. Floyd S. Field.....July 12-18
Camp Innabah, Philadelphia Conference; Dean, Mrs. Paul G. Masters.....July 16-23
Girls' School, Lakeside, Ohio; Dean, Mrs. Carl S. Bechberger.....July 18-24
3M, Battleground, Indiana; Dean, Mrs. Henry M. Braun.....July 4-11
Illinois Conference, Camp Me-Gi-Ca, Lewistown, Illinois; Dean, Mrs. L. B. Hazzard.....July 5
Methodist Missionary Maidens, The National Training School, Kansas City, Missouri; Dean, Mrs. Frank L. Dorr;
For Junior High School Age.....June 14-18
For Senior High School Age.....June 21-25
Camp Dempster, New Haven, New York; Dean, Mrs. O. J. Mowry.....July 3-10
Camp Evergreen, Lexington Conference, Piqua, Ohio; Dean, Mrs. W. H. Wallace.....
Central Jurisdiction, Gulfside, Waveland, Mississippi.....August 17-23
Carrie Barge House Party, Newton Hamilton, Pa.; Dean, Mrs. L. P. Greenawalt.....July 25-August 1

For further information, correspond with the conference secretary of young women's and girls' work.

Note: In addition to the above list a goodly number of Youth Fellowship Institutes will have regular class periods dealing with the work of the Woman's Society of Christian Service. This is a new plan for many summer agencies and we are delighted with the fine spirit of co-operation which is being shown.

Children's Work

Across the country summer schools and conferences are making plans for the better training of leaders of children. In some of the Jurisdiction Schools of Missions, in Pastors' and Conference Training Schools, in Conference Schools of the Woman's Society of Christian Service, and in Conference and Leadership Education Schools of the Board of Education courses for children's workers will be offered. Information concerning the nearest conference or school may be secured from the conference secretary of children's work.

Increased Living Expenses

Medical Mission Dispensary, Boston

The increased cost of living without comparable increase in current income means to this institution the following things:

1. Many extra duties in administration.
2. Lower living standards.
3. Reduced buying power and selection in all types of equipment, medicines, etc., for clinical work.
4. Great uncertainty of maintaining personnel.

It also means that there is a question as to whether or not we can survive another year of our service at the present rate we are going.

To shut the doors of this dispensary would mean "letting down" the thousands of people in this area who have depended on us, and looked up to us for fifty years as a haven of refuge.

We can only do this with increased financial assistance.

CAROLYN K. WINTERS, *Superintendent.*

Colegio Buenavista, Havana, Cuba

As in other parts of the world, the cost of living has increased considerably in Cuba during the past few years. Thus far there seems to be no ceiling price for anything consumed on the Island. Among essential foodstuffs which have been practically eliminated from the poor man's diet may be mentioned rice and potatoes, which have increased about 100 per cent in price.

Among other phases of this matter, attention should be called to the 10 to 20 per cent increase in salaries and wages made obligatory by government decree in November, 1941: taxes on real estate, which have been raised 15 per cent; the increase by approximately 100 per cent in the cost of electric current; the difficulty in securing gasoline and tires for the school bus, for the former of which we have paid on occasion as much as $1 a gallon.

With the new cut in the sugar quota, hard times, combined with the high cost of living, offer a difficult prospect for next year.

IONE CLAY, *Missionary.*

Opportunities for Student Secretaries

By Mrs. Lenore E. Porter

Methodist Conferences and Camps Summer—1943

Methodist Regional Student Leadership Training Conferences

Due to the war the four Regional Training Conferences will not be held as usual. The Western group will consider the student program during the first week of the Lisle Fellowship, at Pacific Palisades. Students for the most part will be in school. Student secretaries will be co-operating with campus leaders, promoting missionary information and undergirding the religious program already set up. Student directors and student secretaries are expected to attend one of the Pastors' Institutes, or Schools, where a Student Work Course (new) will be given.

Three are now set up as follows:

June 14-July 21: Emory University, Atlanta, Georgia.
June 14-July 16: Garrett Biblical Institute, Evanston, Illinois.
July 31-August 18: University of Southern California, Los Angeles, California.

At some of the Pastors' Schools listed by Mrs. Helen B. Bourne, a special seminary will be given for Student Work leaders. (See page 24.)

Jurisdiction Schools of Missions (Southeastern Jurisdiction) will have a special seminar for student secretaries. Some of the other jurisdictions are making similar plans. (See page 24.)

The Lisle Fellowship

June 2-July 14: Lisle, New York (near Ithaca).
July 16-August 27: Lookout Mountain, Colorado.
June 14-July 28: Pacific Palisades, California.

For information write Rev. DeWitt C. Baldwin, 150 Fifth Avenue, New York, N. Y.

Youth Caravans

A Caravan begins with the date and at place of the training center as listed below:

June 5-12: Camp Innabah, Pottstown, Pennsylvania.
June 5-12: Fort Worth, Texas.
June 12-19: Epworth Forest, Leesburg, Indiana.
June 12-19: Sioux City, Iowa.
June 19-26: Lake Junaluska, North Carolina.
June 24-July 3: Stockton, California.

For information write Dr. Harvey C. Brown, 810 Broadway, Nashville, Tennessee.

Volunteer Service to Churches in Defense Areas

Requests have been coming in for students to assist pastors in defense areas. One camp is being set up in Hartfort, Connecticut, and one in California, in connection with the Lisle Fellowship.

Interdenominational Missions Conferences

July 13-20: Silver Bay, New York.
July 28-August 2: San Anselmo, California.

For information write Dr. G. Q. LeSourd, 156 Fifth Avenue, New York, N. Y.

Volunteer Social and Group Work Service

The Board of Missions and Church Extension of The Methodist Church, through the Woman's Division of Christian Service and the Division of Home Missions and Church Extension, offers opportunities to serve in the following:

Mission Schools and Colleges	Vacation Church Schools
Settlements	Playgrounds
Group Work Agencies	Summer Camps
Community Centers	Indian Work

Mountain and Other Rural Areas

Inquiries will be channeled to the executive secretaries of the particular work involved by Mrs. Lenore E. Porter and Rev. DeWitt C. Baldwin, Secretaries of Student Work, 150 Fifth Avenue, New York, N. Y.

General Opportunities for Volunteer Service in which The Methodist Church co-operates

Migrant Work — Sharecropper Work
Defense Communities

For information write Miss Edith Lowry, Home Missions Council, 297 Fourth Avenue, New York, N. Y.

Peace Caravans

Student Peace Service.

For information write Peace Section, American Friends Service Committee, 20 South 12th St., Philadelphia, Pennsylvania.

Student secretaries are urged to attend the Seminars on Christian Social Relations and Local Church Activities at Garrett Biblical Institute, Evanston, Illinois, July 19 to July 30.

Wesleyan Service Guild

SPIRITUAL ENLISTMENT CARD

Grateful for my spiritual heritage I will try, with God's help, to have my daily thoughts and actions motivated by love. I will strive always to visualize myself and my family as a part of God's world-wide family of all people.

Spiritual Heritage

(*A Service for Christian Family Week and Parents' Day*)

Instrumental Prelude: "Meditation," by Mendelssohn, or "Home, Sweet Home."

Call to Worship: "The Lord is the portion of mine inheritance and of my cup: Thou maintainest my lot. The lines are fallen unto me in pleasant places; yes, I have a goodly heritage."

"Thy testimonies have I taken as an heritage forever: for they are the rejoicing of my heart."

Hymn: "Happy the Home When God Is There" (428).

Scripture Reading: Psalms 103:12-13; Ephesians 6:1-4 (read by a parent).

Prayer: Of thanksgiving for our own parents (by a parent).

Hymn: "O My Soul, Bless God, the Father" (80).

Parents of the Bible from whom we learn lessons for today: Abraham and Sarah . . . . Summary by a father. Parents of John the Baptist . . . . by a mother. Parents of Jesus . . . . by a parent.

Hymn: "O Perfect Love, All Human Thought Transcending" (431).

"The Ten Commandments for Parents": Read by all parents, standing.[1]

Christian Parents for Present-day World: Brief address by either a father or a mother.

"So Long as There Are Homes," by a parent:

So long as there are homes to which men turn
At close of day;
So long as there are homes where children are—
Where women stay;
If love and loyalty and faith be found
Across the sills,
A stricken nation can recover from
Its gravest ills.

So long as there are homes where fires burn
And there is bread;
So long as there are homes where lamps are lit
And prayers are said,
Although a people falters through the dark
And nations grope,
With God himself back of these little homes,
We still can hope.[2]

[1] From the findings of "White House Conference on Children." Secure from the Guild Office, 150 Fifth Avenue, New York, N. Y. Do not order from Literature Headquarters.

[2] By Grace Noll Crowell. Used by permission.

Offering: (If desired. This might go toward helping parents in need, such as those in Old People's Homes.)

Hymn: "Lead Us, O Father, in the Paths of Peace" (271).

Benediction: Numbers 6:24-26.

NOTE.—The "Spiritual Heritage" service for Christian Family Week is based on the Parents' Day program Miss Nowlin used in Free China.

Mabel Ruth Nowlin

The following radiogram was transmitted by the Chinese International Broadcasting Station XGOY, of Chungking, China, on March 9, 1943, to the Guild office:

"AM COMFORTABLY SETTLED IN MY CHUNGKING HOME. HEARD SENATOR KNOX BROADCAST AT WASHINGTON BIRTHDAY CELEBRATION OF CHINESE-AMERICAN CULTURAL ASSOCIATION. I AM WORKING ON A SURVEY OF WHAT IS BEING DONE TO MEET RELIGIOUS NEEDS OF CHUNGKING'S YOUNG PEOPLE AND PLANNING WITH CHURCHES FOR UNMET NEEDS. LOVING GREETINGS TO YOU ALL.

"MABEL RUTH NOWLIN, CHUNGKING."

"Wesley and Gill"

The fact that the Guild is serving the employed women today who are, as never before, reaching out for something stable and vital is shown in the report of a group that started without adequate information and reported themselves as the "Wesley and Gill" unit.

"One can hardly go into a church to organize unless the president of the society or the minister wants such an organization," writes a district Guild secretary.

When the Guild program is understood by minister and president of the Woman's Society, the Guild takes its place, as is shown in the following excerpt from a letter:

"I had to work to get the ..... unit started. The Woman's Society members were all opposed until I brought it up about three times. Then one member was good enough to make a motion to try it since I was from their society and wanted to get something for the younger businesswomen—provided I got only members who would

not join the Woman's Society. Another member seconded the motion, saying she didn't think it would go, but if I *couldn't* get the Guild started, at least they wouldn't have to be hearing it at every meeting!

"With the help of three (not members of the Woman's Society) we were able to get twenty-three women to say they would be glad to join. So we organized. Now they are wondering what their quota should be. Would you suggest some amount? The Wesleyan Service Guild members say they will each try to bring one or two others to the next meeting."

A Guild member of a new unit came into the office and brought the officers' blank. Casual conversation led into personal problems and needs, the value and use of prayer for guidance, and the way (quoting Madame Chiang) "God helps those who help themselves."

Perhaps there are lonely employed women in your community needing the fellowship of the Guild?

Increased Giving for Missions

In the local church the Guild pledge is separate from that of the Woman's Society, but in district and conference the two combined make up the pledge of the Woman's Society of Christian Service.

Whenever new units are organized, the amount that the Guild gives for missions swells by that much the district and conference pledges of the Woman's Society of Christian Service.

The Guild giving for missions in 1942 showed an increase over 1941 of $14,417.90. With many more women employed today, and larger salaries for some of them, the increase in 1943 should be substantially larger, if each unit does its part.

The needs all over the world call, as never before, for prayerful budgeting and sacrificial giving.

Vacation

The Guild program will have its place in each Jurisdiction Summer School of Missions, and in many Conference Schools. Elsewhere in this issue are given the dates. Write your jurisdiction (or conference) Guild secretary, or the national Guild office for details of Guild plans.

Detroit and Michigan Conference Guilds have taken over Camp Lake Louise for two weeks—July 3-18—fee, $15 a week, or $27.50 for two weeks, for pure vacation and Christian fellowship for employed women and girls. Nurse and water-front instructors; food excellent; optional discussion groups; morning watch; evening campfire for those interested; table singing. Near Boyne City, Michigan. For details, write Guild office.

"It has become clear that a curtailment of the rights and privileges of the American-born Japanese citizens of this country will furnish one of the gravest tests of democratic institutions in our history."

Thus stated the Congressional Committee investigating national defense migration. It is even more serious for our churches, since many of the Japanese evacuees are Christians and members of our churches.

The War Relocation Authority is trying to place these American citizens in communities where they can again take up the responsibilities of life and become self-supporting. Everyone is carefully investigated by the FBI before being released, so there is absolutely no danger incurred in helping them to locate.

If you know of any opening, won't you get in touch with the Committee on Resettlement of Japanese Americans, 297 Fourth Avenue, New York, N. Y., or the War Relocation Authority, Barr Building, Washington, D. C.

Possibly some summer jobs may be available. Spread the word in your Guild and your church.

"Father, Thy Will Be Done Through Me"

This prayer of seven words has become the "common denominator of all faiths and denominations. . . . . The prayer method is exactly the opposite of the practices used by the Axis nations. It emphasizes the Fatherhood of God, the supreme importance of the individual as contrasted with the Axis doctrine that the state is all that matters. Most prayers ask for something or ask God to help others, but the seven-word prayer accepts the principle that the best way prayer works is through me.

"Once prayer works through the individual, it works through and for the nation. Nations are godless only as the individuals in them are godless. When individuals accept the principle of this prayer, they make of themselves instruments through which the divine power works.

"As Emerson says, 'We are saved as individuals, not as nations,' and unless sufficient individuals are willing to have His will done through them, there is little use of praying to have His will done 3,000 or 5,000 miles away."

This United Spiritual Effort, the Cape Cod Plan, has been in use by Protestants, Catholics, and Jews since June, 1941. It was begun by a layman, Walter Dwyer, chairman of the board of trustees in the First Congregational Church in Harwich, Connecticut. The literature of the plan emphasizes that no new organization is formed, no money accepted.

"Each individual agrees to pray the seven-word prayer daily, and to find seven other persons who will do likewise."

How many Guild members will join the growing company of those who pray daily, and ask others to join them in the prayer,

"Father, thy will be done through me."

Book Lover's Corner

"We are saved as individuals, not as nations."—Emerson.

Merrick Lectures. CHRISTIAN BASES OF WORLD ORDER. Abingdon-Cokesbury, 1943, $2.*

The twelve lectures given by outstanding authorities at the Delaware Conference, March, 1943.

Seminar Reports. A DISCUSSION MANUAL of the reports: short summary of what the speaker said; discussion of what the seminar said in the light of the topic; practical questions for discussion in local church groups. (To be published by Abingdon-Cokesbury about the middle of May, 1943.)*

Adamic, Louis. FROM MANY LANDS. Special edition. Friendship Press, 1942, $2.*

Stories of Americans who came "From Many Lands."

Van Dusen, Henry P. WHAT IS THE CHURCH DOING? Friendship Press, 1942; cloth, $1; paper, 60 cents.*

"The church in the midst of global conflict."

Kerr, Annie B. STRANGERS NO LONGER. Friendship Press, 1943; cloth, $1; paper, 60 cents. Order from Literature Headquarters.

Delightful stories of Americans who came from other countries.

*Order from your nearest Methodist Publishing House.

Answers for a Latin-American Quiz

(*See page 23*)

1. b	6. b	11. F	16. F
2. a	7. c	12. T	17. F
3. b	8. b	13. F	18. T
4. a	9. c	14. T	19. T
5. a	10. a	15. T	20. T

Jurisdiction Meetings

Northeastern Jurisdiction

THE Northeastern Jurisdiction was pleased to see among the news items of Mrs. DeVinny's Summary of Annual Reports that we led in the number of new societies. With victory gardens holding the limelight in press and radio, cultivation is the topic of the hour, so we survey our field, to see where special cultivation is needed. If we are to continue to have new organizations, unusual methods will have to be employed. The very fact that many churches still remain unorganized denotes some condition requiring special study. No uniform approach will meet the need. The next step is to decide upon the approach best fitted to meet the need of each particular situation. If the key is found to be in an individual or a former organization, investigation will usually reveal the situation can be cleared up by a frank discussion. The pastor can usually help in the solution, or the district superintendent can suggest a form of procedure. The Master Key of Prayer fits into all situations.

We are fortunate to have at our command a corps of missionaries, home and foreign, to assist in this emergency. Seven conferences, to date, have availed themselves of this opportunity and are busy arranging for intensive cultivation. The term of service ranges from two weeks to six.

May the time of harvest find us rejoicing in a new spirit of unity in our conferences, and many new churches accepting the beautiful fellowship afforded us in our Woman's Society of Christian Service.—MRS. W. H. DIEVLER, *Jurisdiction Secretary of Organization and Promotion.*

North Central Jurisdiction

North Central Jurisdiction, W. S. C. S. School of Missions and Christian Service

Date, June 7-12, 1943.

Place, Camp Aurora, on Lake Geneva, Walworth, Wisconsin.

Dean, Mrs. W. M. Hubbard, Le Mars, Iowa.

Business Manager, Mrs. C. D. Laylin, Columbus, Ohio.

Credit Courses in "Conducting Study Groups in Missions and Christian Social Relations" and "Becoming World Christians."

Seminar on "Education in Social Action."

Missionary Workshop in "Facing the Total Missionary Education Program in the Local Church."—MRS. W. M. HUBBARD, *Jurisdiction Secretary of Missionary Education.*

South Central Jurisdiction

The meeting of the Woman's Society of Christian Service, South Central Jurisdiction, held at First Methodist Church, Dallas, February 23-25, exceeded the expectations of those who had planned it with some misgiving. Meeting in that unique state "where seldom is heard a discouraging word, and the skies are not cloudy all day," 129 delegates, 62 deaconesses and missionaries, and 293 out-of-town visitors paid tribute to Texas hospitality and to the occasion which called them together.

A new note of seriousness and profound earnestness characterized the entire meeting. The roar of airplanes overhead was a constant reminder that we are in the midst of a world at war, and accentuated the growing need of making vital and meaningful the work of the church. Mrs. George S. Sexton, Jr., jurisdiction president, sounded this note in her annual message, and it was woven into the warp and woof of every report and recommendation that followed.

The program ranged far in its subject matter and in the personnel of its speakers. Special speakers included Mrs. Mabel Garrett Wagner, who spoke out of her experience with defense workers in Alabama; the Rev. Marshall Steel, pastor of Highland Park Methodist Church, Dallas, who dealt with the theme, "Cleaning Up Our Own Backyards"; Mrs. Lynn W. Landrum, staff writer for the Dallas *News,* who discussed the unique question, "Do You Know What to Do About Scabies?" Dr. F. D. Gealy, head of the Department of Missions, Southern Methodist University, who talked of the importance of "Sharing with the Orient"; Dr. Dana Dawson, pastor of First Methodist Church, Shreveport, Louisiana, who gave a bird's-eye view of the Japanese relocation centers in the United States; Dr. W. Angie Smith, pastor-host, who interpreted "The Faith of Yesterday" and "The Vision for Tomorrow."

Mrs. J. D. Bragg, Division president, laid upon the hearts of her hearers "Our Work in a World at War."

In a beautiful pledge service the conference presidents pledged for the year 1943, $472,321, an increase of approximately $10,000.

Enthusiastic workers' conferences were held and plans made for seminars. Definite effort is being made to integrate the jurisdiction in the conferences.

The meeting closed in the spirit of the concluding words of the president's message: "Thus, in spite of tragedy and darkness, we may use Mr. Churchill's phrase for missions as well as war, 'We are not at the beginning of the end, only at the end of the beginning.' There is a bond of fellowship and prayer uniting the Christians of the world as we strive to give Christ, a living Saviour, to the peoples of all nations."—MRS. EUGENE W. POTTER, *Jurisdiction Recording Secretary.*

Summer Rest Homes

The bureau of social work of the Home Department announces that the summer rest homes for deaconesses and missionaries will be open during the summer of 1943. Apply as soon as possible to following hostesses:

Fenton Memorial Rest Home, Chautauqua, New York—Mrs. E. Lonsdale, 24 Kosciuszko Street, Buffalo, New York.

Chautauqua Rest Home—Mrs. T. G. Landers, care of Dr. D. T. Gould, Waverly, Tennessee.

Thompson Rest Home—Miss Octavia Hicks, Mountain Lake Park, Maryland.

Skeer Rest Home—Miss Bertha Ernest, 102 South Chancellor Street, Newtown, Pennsylvania.

—MISS MIRIAM V. RISTINE, *Executive Secretary,*
150 Fifth Avenue, New York, N. Y.

Corrections

Kindly make this change in your copy of the Third Annual Report of the Woman's Division of Christian Service: Page 281, the 9th conference should be North Indiana, and the secretary should be Mrs. Julius Pfeiffer, Monroe, Indiana.

The assistant editor apologizes for an error made on page 28 of the April issue of THE METHODIST WOMAN. Although the copy which came from Mrs. Ina Davis Fulton, treasurer, was correct, the word "Home" inadvertently slipped in when the type was set in the phrase "Board of Missions and Church Extension."

From Far and Near

The sudden death of *Miss Grace Hutcheson* on February 7, 1943, came as a shock to her many friends. Miss Hutcheson was retired from the faculty of The National Training School, Kansas City, Missouri, in January, 1942, under which appointment she entered deaconess work in 1919. She had been making her home with the sister of Miss Mary F. Smith in New Hampton, New Hampshire, where burial took place. Miss Hutcheson was much beloved by the people of New Hampton even though she had been there a very short time. Her love for the people and the town led her to request that her final resting place be in New Hampshire.

LIMA, PERU.—Miss Bonnie Korns, of Lima High School, has recently been elected President of the Woman's Society of Christian Service for that country. This honor was bestowed upon her by the Peruvian women because of her interest in church work and her knowledge of the Spanish language. In the Lima High School Miss Korns is head of the Commercial Department.

JACKSONVILLE, FLORIDA.—Of the fifteen graduates of Boylan-Haven School in the Class of 1942, thirteen have gone on to college, including one who has entered nurses' training at Brewster Hospital.

Of the present staff, twelve in number, seven are graduates of one of the schools of the Woman's Division of Christian Service with six schools represented.

This year in the salvage campaign the juniors and seniors collected four and one-half tons of scrap from the community.

Of the twenty-seven staff members of Browning Home, Camden, South Carolina, fifteen are graduates of one of the schools of the Woman's Division of Christian Service or of the merging missions, with seven schools represented. Seven are graduates of Browning Home.

GREENSBORO, NORTH CAROLINA.—More than 1,500 persons were reached in the seventeenth Homemaking Institute of Bennett College. In reaching out into the community, the institute met for four nights in four different communities of the city where quizz programs, exhibits, demonstrations, and movies were used to emphasize the importance of homemaking to a nation at war. Miss Nannie H. Burroughs, of Washington, D. C., who spoke at the final event, made a stirring plea for democracy and asserted that the present conflict was the best thing that could happen to the nation. In her dynamic manner she expressed the conviction that the Negro is definitely determined to make the world larger for democracy and smaller for race prejudice. But she admonished it will take blood, sacrifice, courage, and indomitable will to make the equality of opportunity real among men. She saw in the world situation the first opportunity for the Negro to prove his equality and interpret himself to the nation.

Fifty-six seniors of Bennett College completed recently their period of practice teaching in the schools of the state. While the majority of the class received their experience in local schools, others worked in various high schools of the state.

FUKIEN, CHINA.—Miss Edna Merritt, Sienyu, writes: "I have found it most difficult to satisfy the preachers when they come in and ask me to appoint more Bible women because I just do not have enough money.

"The work in our schools has been advancing too—so much so that we do not have equipment enough—desks, chairs, etc. We have been making all sorts of substitutes and this term I borrowed from the woman's school until we start the training classes there.

"It is our policy here in Sienyu to strive for self-support in our churches and there has been a fine beginning. In several places it is up to 100 per cent, in many places 80 per cent. A few churches are not quite so high. Again we made comparisons at the committee meeting in Hinghwa this week and Sienyu subscribed for self-support $28,000 N. C. (1 district), whereas the three districts in Hinghwa together subscribed $35,000 N. C. When the preachers come in and request that I start more lay workers' training classes to build up the local churches, I know that they feel this would be a great help toward self-support, but I do not have funds to carry on such work. I have told the preachers to be patient and perhaps something could be done about it, so I feel compelled to present this need at this time, too. It would take about $100 gold to have classes in one center for a year and we could have them in as many centers as we had money. These lay workers so trained could be a big help to the preacher and Bible woman and to the church work at large, so this would be a big step toward self-support."

BRAZIL.—Word has been received that Dona Juanita Campos has recently received a certificate as a life member of the Woman's Society of Christian Service of the Virginia Conference. Mrs. Campos is the editor of the woman's magazine, *Voz Missionaria,* of The Methodist Church of Brazil.

NEW YORK, N. Y.—News of a severe famine in the Japanese-occupied part of Honan Province that is even more severe than that in the unoccupied area was told by Chinese refugees just arrived at Paochi, in Shensi Province.

Peter Townsend, a Friends' Ambulance Unit member who has been loaned to the Chinese Industrial Co-operatives in the Northwest, has just conveyed this information by letter to Indusco, the American Committee in Aid of Chinese Industrial Co-operatives.

"The stream of refugees from the famine area has never ceased," he wrote. "In the last few days many have come from Japanese-occupied territory, and they imply that the famine there is even more severe than in the unoccupied part of Honan. In many districts the last three harvests have failed."

Chinese industrial co-operatives in and around Paochi are endeavoring to aid some of the refugees by giving them work in the co-operatives. Financial aid to the refugees is being given by the American Advisory Committee, which disburses United China Relief funds in China.

LIMA, PERU.—A cablegram received on March 22, announces the safe arrival of Miss Frances Vandegrift, missionary of the Woman's Division of Christian Service. Miss Vandegrift returns to Lima High School where she has already served for twenty-three years.

New Books

The Faith of Our Children, by Mary Alice Jones, answers the question, "How may we lead our children into life-enriching faith in God?" This book should make helpful resource material for secretaries of children's work. Abingdon-Cokesbury Press, Nashville, Tennessee. Price, $1.25.

Parties in Wartime, by Louise Price Bell, contains complete details for games, contests, invitations, recipes for parties especially adapted to wartime days of restricted budgets. Fleming H. Revell Company, 158 Fifth Avenue, New York, N. Y. Price, $1.50.

Order these books from your nearest Methodist Publishing House.

Christian Homes Program

(*Continued from page 16*)

2. That the missionaries on all our stations become vitally alive to the challenge of joint action —a concerted movement of all our resources, evangelistic, medical, and educational, in the co-ordination and carrying out of the program.

3. A training agency for personnel.

4. "A profound conviction," as Dr. Moffatt, of Korea, has said so well, "that education, reformation, social improvement, and scientific advancement, however greatly to be desired, can never change the heart of man nor be the means of evangelizing the world . . . . and a supreme faith that Christ alone shall conquer and that the home in which Christ dwells is the greatest single factor in the uplift of a community or of a nation."

Integration of the Program with the Church

In passing on to the third point with which we are concerned, that of integrating the program with the church and with other Christian agencies, too much emphasis cannot be placed upon making the program a church-centered one.

The Rural and Social Evangelistic Program of the United Church of Canada grew out of a conviction that the time had come when a more definite effort must be made to reach the women and children in the non-Christian homes and villages of rural Korea. It was agreed by Mission Council that child-welfare clinics should be set up in strategic centers throughout the southern section of the field—all work to be church-centered and carried out after the sympathy and co-operation of local church leaders had been secured.

In India Now

(*Continued from page 17*)

11. Apart from any move that may originate in Delhi or Whitehall—I fully appreciate the difficulty the governments are facing—I think an early meeting of the Non-Parties Conference should be convened. Whatever recommendations that conference may make must be treated with respect.

12. My Indian political contacts have lain mainly in Congress circles—I have known Mr. Gandhi since 1916—but I feel strongly that the Muslim Pakistan demand must be fairly and dispassionately considered. Increased provincial autonomy, with a government at the center charged with the handling of foreign relations and matters of all-India concern, on the lines advocated by Sir Feroz Khan Noon, would seem to me to provide a good basis of discussion, having in mind the big issue of India's future governance.

13. Oddly enough, I am not convinced that a declaration of immediate independence would strengthen India's war effort to any substantial extent. What few of us realize is the immediacy of danger; were we alive to that we would arise and fight. Let us not forget that India's present war effort is one of which she need not be ashamed.

14. It would not have been surprising had the arrest of the Congress leaders been accompanied by a solemn and non-violent protest. That I could well have understood and respected; but the outbreak of unbridled violence, especially in my own province of Bihar, that followed has filled me with dismay and proved again how uncertain is the boundary between civil and uncivil disobedience. Government can hardly be blamed for taking the prompt and stern measures they did to combat what they with good reason regarded as an incipient and dangerous revolution.

15. God grant the present tempest may soon subside; but we must prepare against a possible future and greater storm. For the first time in forty-one years I heard two months ago the ominous cry, "Go away; you are not wanted here." That may have been but a wandering cry borne on a wind of hysteria, or it may have been a portent. Whatever view we as British missionaries may take of these things, in this we are one, that we believe in God the Father Almighty and the onward sweep of his purpose for mankind.

Southern Problems

(*Continued from page 21*)

newly opened consumer research center in Atlanta's downtown section was extremely interesting and stimulated much discussion.

At the luncheon table during the noon hour an element of the dramatic was added to the conference by the unexpected appearance of Georgia's newly elected and young Governor Arnall, who came of his own free will and accord to greet the group and pay his respects to church women. Earlier in the day announcement had been made of the fact that the State Legislature had again passed a bill appropriating funds necessary to operate the industrial home for Negro girls which had been donated to the state by the Negro women of Georgia several years ago. (The bill had been passed before only to meet the veto of former Governor Talmadge.) Now the new governor, admitting he owed his election in part to the concerted efforts of the church women of Georgia, announced to the conference that he was going to sign this bill the next morning at eleven o'clock, and, turning to Mrs. Tilly, he invited her to be present as he signed it because he knew how much this meant to her.

Announcing PUBLICATIONS

Third *Annual Report* 1942-1943

Valuable as an officers' workbook. Pages of valuable information by secretaries on their fields. Plans and outlines for Christian Social Relations and Local Church Activities. Reports of the officers. Suggestions from every member of the staff and committee chairmen. Lists of all missionaries and deaconesses. Price, 35 cents.

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APPROVED STUDIES

Theme: The Church and America's Peoples

For Adults and Young People:

We Who Are America. A study and discussion book. 60 cents.

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For Seniors and Young People:

Strong As the People. 60 cents.

For Junior High School Grades:

United We Grow. 50 cents.

Theme: Christian Ventures in Learning and Living

For Adults and Young People:

For All of Life. Study and discussion book. 60 cents.

The Silent Billion Speak. Popular reading book. 60 cents.

For Seniors and Young People:

The Trumpet of Prophecy. 60 cents.

For Junior High School Grades:

Tales From East and West. 50 cents. Stories.

Everything Counts. 50 cents. An expanded course.

Note: As we go to press, the starred title above is the only one in stock, but the publishers announce the others to be ready early. If you do not receive your order promptly, please understand that the book is not yet available.

Woman Power of The Methodist Church. A message by our President, Mrs. J. D. Bragg. Free.

Today's Women. For secretaries of the Status of Women Committee. Free.

Making Deserts Biossom. Price, 5 cents. A story of Japanese in a relocation camp.

The Unseen Guest. Volume I, price, 10 cents; Volume II, price, 15 cents. See page 15.

This is a missionary prayer book for Methodists. There are brief stories—with pictures—of home and foreign missionaries and nationals. One story each day for three months.

Three Special Offerings. Explains the Lenten, Thank Offering, and Week of Prayer. Free.

MISSIONARY EDUCATION AND SERVICE

Handbook. New, revised. 10 cents.

CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

Unity, a Challenge to American Democracy. Price, 25 cents. Built on the findings of the conference on minority groups.

Prayers, Personal and Social. Price, 15 cents.

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Special War Ministry Packet. Price, 15 cents. Contains small leaflets helpful for wives and mothers of those in war service.

See former issues for advertisements of general literature, material for young people, children, etc.

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